AS IT WAS IN THE BEGINNING

Reminiscences of Life in the Hartford Seminary Foundation and a History of the Case Memorial Library

v.2

by

Elizabeth de W. Root

1968

Center for Urban Ethics p.223
College of Missions 224
Commencements 225-228
Cooperative Council 228a
Expenses 228b
Fellowships 229a-229e
Hartford School of Religious Education 230
75th Anniversary 230a
Faculty 230b
Hartford Seminary-Pensions etc 231
Hartford Seminary Foundation and War 233
Institute of Church Social Service 236
Kennedy School of Missions 237-238
50th Celebration
Faculty
Martin Luther King and Racial Discrimination 239-244
Andrew Young, B.D. 1955 (Picture)
HSF-25 years of White-Negro Fellowship
Music Collection-Mozart, Handel etc 244
New Curriculum 245-249
Places of interest to visit 250
Publications 253-259
Social Life 255-262
Student Faculty Banquet
Thompson-Tyler Open House 259-
Thesis parade - Picture
Visual Education 263-265

Hartford Seminary Foundation-Faculty 266-279
Faulty-Burial Places 278-279
Professors and their contributions 280--411
Staff 418-448
Students 449-490

Professors etc 280-411
Mackenzie (Picture) 281-287
W.S.Pratt 288-290
A.L.Gillett (Picture) 291-298
Jacobus 299-301
Mitchell 302-303
Paton 304-308
Merriam 309
Macdonald (Picture) 310-332
Life of Dr Macdonald 320
KSM and Dr Macdonald 321
Letters 325-332
Nourse 333
Wells 334
Capen 335
Lydia Capen 336-337
Simpson 338
Elmer Johnson (Picture) 339-345
Purdy 346-347
Hodous 348-350
Eleanor Calverley (Picture) 351-356
Edwin Calverley (Picture) 357-363
Farmer 364
America after 4 years 365
Bailey (Picture) 366-371
Leser (Picture) 372

Macgregor	373
Battles	374-375
K.Gates	376-377
Van Dyke	378-379
Potter	380-386
Weingart (Picture)	387-388
Barstow (Picture)	389-391
Bijlefeld	392-393
Baxter	394
Conant (Picture)	395
Cragg	396
Hommell	397-399
E.H.Johnson	400-401
E.H.Knight	402
C.S.Lane	403
R.T.Parsons	404
Priest	405
Randall	406
Zwemer	407-408
Stafford (Picture)	409-414
Mrs Stafford	409
Appreciation by Edna Baxter	413-414
Gettemy (Picture)	415-417
Staff	418-448
Keller Home	421-422
Grace Taylor	428
Telephone	429
Ida Nichols	430
Willard Carter (Picture)	431-433
Alumni honored him	
Marcia Lowell	434-435
Andrew Osterling	436
Lillian Duberg	437-438
Eva Schwarz	439-440
Root-Retirement	441-442
Gertrude Augur	443-444
Breckenridge	445
Mrs Barry	446
William Soule	447-448
Students	449-490
Graduates with children	453
Husbands and wives	454
Graduates became professors	455
Early Seminary graduates	457
John Weeden Douglas and Crerar	467
Albert Penner	469-470
Henry Bilkert	471-473
Frank T.Simpson (Picture)	473
Dobias and Gettery (Picture)	474
Uchimura	474
J.K.Birge	475-477
Pierce Butler	478-479
William Mather	480-483
Forrest Musser	484
Douglas Horton	485

John Billinsky p.486
Fred Andrews 486
Women in the Seminary 487-490

HSF - 50 Years of Growth, 1921-1971 491-497
N.E.Association of Colleges. Accreditation 498

I N T R O D U C I N G ; . . . .

Center for Urban Ethics

TO: Students and faculty, Hartford Seminary Foundation

FROM: Robert Batchelder
Director, Center for Urban Ethics

The Center for Urban Ethics is something new on the HSF Campus. Therefore there are many questions about what CUE is and does. Let me try to answer these questions, and indicate what I hope CUE can mean both for the campus and for the larger community of Hartford.

1. IDENTITY and PURPOSE

The purpose of the Center for Urban Ethics is to relate what goes on in the HSF community more directly to what is going on in the "secular" world of greater Hartford - - and beyond. In one sense CUE is simply a continuation of HSF's long-term concern for the community, expressed over many years through the Institute of Church and Community. Yet in another sense CUE is a new departure, in that it will express that continuing concern in new directions and with a new seriousness - as evidenced by the decision to devote new funds and the energy of two staff persons to the work of the Center:

> The primary concern is contemporary social problems and issues, the most pressing of which in our time come to critical focus in the cities - hence the term URBAN.
>
> While the Center will take seriously the data of the social sciences regarding these issues, the heart of its concern is with questions of value, the human impact of policy decisions, the dimension of "ought" - hence the term ETHICS.

The Center for Urban Ethics is a creature of Hartford Seminary Foundation. But its concern runs beyond the campus to include the churches in their effort to minister to the social needs of the community - and beyond the churches to a direct involvement in issues and problems important in the life of the total community. In addressing such issues, CUE will seek to speak and act out of a perspective shaped by the Christian faith.

2. ACTIVITIES

The Center for Urban Ethics will express its basic concern through a variety of specific activities. As far into the future as we can now see, these will cluster into four main thrusts directed toward four distinct constituencies:

a) B.D. Students . CUE will seek to enrich the existing curriculum by exposing students to key persons and institutions in government, politics, business, industry and civic life. The aim will be to encourage the student to begin the process of relating theology to secular issues in the midst of his theological education, rather than waiting until after his education is "finished" and he finds himself confronted by secular issues in his ministry. The method will be to bring outside resources to the campus, and to involve selected students in institutions off the campus.

b) Research. CUE will seek to build a working relationship with other schools and agencies engaged in social research, using Hartford as a laboratory. Participation by HSF graduate students in such research will enrich academic work in the area of social ethics, and will make a significant contribution to the wholeness and balance of social science research.

c) The Greater Hartford Community. CUE will explore new ways in which HSF can make a unique substantive contribution to discussion and decision on important issues in the public life of Hartford. In part this will be done through conferences and consultations that will spotlight problems and viewpoints otherwise being ignored in the community.

d) The Churches. CUE will also seek to bring the resources of HSF more directly into the service of local churches seeking to minister creatively within the context of urban problems.

The coming visit of Dr. Nathan Wright to the campus illustrates two of these thrusts: his presence here will add an exciting dimension to our study and thought about the church's mission in the midst of urban unrest. And we are contributing something to the larger community by arranging an off-the-record luncheon in which civic leaders can trade ideas with Dr. Wright on how "black power" can share in building a future Hartford in which all citizens feel they have a vital stake.

.3. STAFF

Robert Batchelder, in addition to serving as associate professor in the field of Christian and social ethics, is Director of the Center on a one-third time basis. Joseph Duffey is serving in an administrative capacity as Associate Director.

The intent of the Board of Trustees is not that the Center for Urban Ethics should become the special interest of a single department - but rather that it should embody and express the social outreach concern of the entire HSF community. Joe Duffey and I will work to make this intent a reality. We look forward to your interest, your participation, and your suggestions - students and faculty alike - as we work to make CUE something of real significance in the life of Hartford Seminary Foundation and the wider community.

COLLEGE OF MISSIONS

In 1929 President and Mrs Charles T.Paul attended the last commencement of this college in Indianapolis. In the fall they will take up their residence in Hartford and his special attention will be given to course on Latin America. That summer 10,000 volumes of the college library were shipped to Hartford. This brought to the Foundation Faculty and students many valuable works on missions, oriental countries and the non-Christian religions. In particular the books on India, Central Asia, Latin America and Tibet will be a real supplementation to the resources already at Hartford

Afterthe death of Prof Paul this College of Missions was no longer in existence and its library was placed in the basement level of the stack and later given to Yale Divinity School. This upset Mrs George Brown very much as she knew her husband's great interest was in the Kennedy School of Missions.

COMMENCEMENTS

My first commencement was in the chapel of the Broad Street Hosmer Hall, on May 25, 1922. Rev. Ashley Day Leavitt (HTS 1903) gave the address. Kennedy School of Missions granted four certificates for one year's work; Hartford School of Religious Pedagogy three certificates and one Bachelor of Pedagogy, one Master of Pedagogy and one Doctor of Philosophy. The Hartford Theological Seminary granted two diplomas, twelve Bachelor of Divinity degrees and one Doctor of Philosophy.

Commencements were held here until 1927. This was the year the new buildings on the campus were dedicated. The exercises were held in a large tent on Wednesday evening. From 1928 to 1947 they were held at the First Methodist Church at the corner of Whitney and Farmington Avenues.. Robert Parsons and I graduated in that church in 1940. As the other KSM degrees were granted in absentia I had to stand alone and start the procession. I was nervous and afraid I would trip up the steps. When the men removed their caps I almost removed mine!. From 1947 exercises were held in the Imanuel Congregational Church, corner of Woodland and Farmington Avenues. They were always held in the morning at 10:30. This was followed by luncheon at Hosmer Hall or on the campus between Hosmer Hall and Hartranft Hall. In 1968 the time was changed from the morning to 2 P.M. in the afternoon. This was followed by a tea at the President's House or in Mackenzie Hall.

For many years the School of Missions held a luncheon at noon on Commencement day. At the same time the School of Religious Education held its alumni luncheon and meeting. These separate luncheons were dropped when the Hartford Seminary Foundation Alumni Association was formed.

Since I was made Archivist Emerita in 1967, the following year, 1968, was the first time that I marched in the academic procession, and sat in the chancel with all the other dignitaries, after 47 years!

In the other years each dean of his particular school presented the candidates to the President, who in turn doffed his hat, to salute the dandidates.

When the students received their degrees and before sitting down, Dr Mackenzie or the succeeding presidents, doffed his hat to the students. This is not done now.

Since 1914 there were the three separate schools under one Foundation - the Hartford Theological Seminary, the Hartford School of Religious Education and the Kennedy School of Missions. Later the Institute of Church Social Service joined the Foundation. These three schools haddtheir separate Deans, offices and Faculties. Both the Hartford Theological Seminary and the School of Religious Education had well organised alumni associations, and their graduatesreceived all Foundation publicity material. The poor graduates of the KSM who were probably on mission fields, very often received nothing. I tried to form a KSM Alumni Association with Irven Paul as President and a few letters were sent to these alumni. When they were on furlough publicity material never reached them because they could not be forwarded. It was suggested to keep the home address and then mail would be forwarded. Many of these graduates had no address plate and because I was a graduate of KSM addressed the envelopes for all these students by hand. It was finally decided to have one Alumni Association with office in Avery Hall. There was quite a discussion among the two Associations because they were reluctant to merge into one association. Finally in 1961 (the first commencement under one Foundation was in 1962) the three schools were combined under one head with one Dean of the Foundation. Now, on October 7, 1969 a new Dean was inaugurated, Dr William A. Bijlefeld.

An experiment of having one Dean was tried out but it did not work. In 1943 the Foundation tried to save money by not printing the complete catalog. Instead they issued very thin ones containing only the enrollment, degrees granted and faculties of each school. Three issues were printed, 1943-1944, 1944-1945 and 1945-1946. They soon went back to printing the regular catalogs.

One Association proved to be a good change. Before, there was no complete record of the student. If he was married he might be registered in one school and his wife in another. If full information was wanted it was necessary to dash to one office,

then trot over to another office for additional material, and even then perhaps some folders would be missing. I know that many folders are missing . When the schools were combined, in 1961, a box of folders of the Religious Education graduates was sent over to the library to be filed in the archives. They have never been located.

Going back to commencement days Dean Capen used to mark the programs with the time each speaker and event took place, such as: Processional (10:30), Anthem, (10:45), Address (10:49), Conferring of degrees (11:49) etc.. For many years I tried to carry out this idea.

In the beginning the Catalogs listed all Faculty, Staff, Trustees, Woman's Board, student enrollment and degrees offered at Commencement, up to 1964. After that date the catalogs omitted the student enrollment and degrees offered. The only way one could find names of graduates was to wade through the numerous commencement programs. The 1969-1970 catalog listed the Commencement degrees awarded.

The year 1960 was the last year of the four separate schools. They were combined into one Foundation with one Dean in 1961. This year there were 35 BD degrees, STM granted to Toshitsugu Arai, John James Arnold, John Hedley McIndes, Charles Trumbull Russ, Edward Salmond Shirley and Frederick Barry Stipp. The HSRE granted a Doctor of Religious Education to David Roy Merritt; the HSF a Ph.D. to Willy Norman Heggoy, Allen Leroy Irwin and Eugene Lester Ten Brink. The Institute of Church and Community gave a diploma in Church Social Service to Phyllis Ann Luiddens and a Certificate in Church and Community to E.Maxine Ankrah and Audrey Marguerite Smith. Enrollment in 1960-1961 was: ICC:4; HTS 89; KSM 111; HSRE 51. The following denominations were represented: 35 Methodists; 48 Congregational; 19 American Baptist; 12 Episcopal; 14 United Church of Christ; 10 Presbyterian; 10 Baptist; and 35 other denominations.

1968 was the last year the ceremony was held at 10:30 in the morning. This was the year after I had been made Archivist Emerita, when I marched in the academic procession - the first time in my 47 years, except the year 1940 when I received my Master of Arts degree. I had no hood but Miss Ruth Conant loaned me one of her hoods.

1971 Commencement was different in that caps and gowns were not worn except for the Master of Arts and Doctor of Philosophy.

COOPERATIVE COUNCIL

The Cooperative Council is an organization of the Hartford Seminary Foundation, drawing its membership from the Executive Committee of the Student Association, faculty, and administration. Its diverse membership has made it particularly useful in the following activities, to which it is not necessarily restricted in the future: the coordination of campus events, developing committeex, analyzing Seminary policy, suggesting action to the groups represented in its c onstituents, administering funds made available to it, providing year-to-year continuity for other Seminary organizations, and publisizing its views as a representative Seminary organization. The Cooperative Council acts in non-academic matters as the highest authority under the President and the Board of Trustees of the Seminary, and submits recommendations on academic affairs to the Academic Dean. (Preamble, The Constitution of the Cooperative Council)

EXPENSES

Considering the cost of education these days it is interesting to note that the Hartford Theological Seminary had no tuition costs from its beginning, 1834 until 1947. Board was at the rate of $1.50 a week to $4.00, up to 1903. There was no charge for room, except a small charge of $15 - $20 for fuel and light. From 1916 to 1946 Board cost rose from $140 to $250 a year, and in 1931 room rent was $100.

Beginning with the year 1947 tuition for the Seminary ranged from $75 a year to $750, in 1970; Board, $275 - $600, and Room $100 to $300, 1968.

	Tuition		Board	Room
	HSRE	KSM	Both Schools	Both Schools
1914-1932	$50 a year	$50 a year	$140-$300	$53 - $70
1933-1946	$75	$50	$250	$100
1947-1948	$75	$150	$300	$100
1949-1950	$100	$150	$300	$100
1961-1967	$500	$500	$450	$200
1967-1968	$600	$600	$600	$300
1968-1970	$750	$750	$1050	Room and Board

Graduate fees: HTS STM and Ph.D. $25 In 1945 PhD fees increased to $50.
KSM $5.00. This was $15 in 1947.

1971 Tuition for all schools $375 a semester
Board and room, $515 a semester.
Other fees: Registration $10; Admission Fee $15; Medical $6; Student Ass'n, $15 a year; Library usage (refundable) $25; Graduate fee $10.
Average cost per single student $3,200 for 9 months.
Married: $3,000, plus $160 for first child and $470 each additional child.

FELLOWSHIPS AND EXCHANGE STUDENTS

WILLIAM THOMPSON FELLOWS

1887-1889	Arthur S. Fiske	
1889-1891	Arthur L. Gillett	
1891-1893	Edward E. Nourse	
1893-1895	Austin Hazen	
1895-1897	Herman F. Swartz	
1897-1899	Edwin W. Bishop	
1899-1901	William A. Mather	
1901-1903	Edward S. Worcester	
1903-1905	Walter B. Pitkin	
1905-1907	Fred F.G.Goodsell	
1907-1908	Albert R. Williams	
1908-1909	Alvin C. Bacon	
1909-1910	Lewis Hodous	
1910	Howard A. Walter	
1911-1913	William Thomson	
1913 - 1915	Alexander C. Burdy	
1915-1917	James H. Potter	
1917-1919	John W. Flight	
1919-1921	Moses Bailey	
1921-1923	Elbert C. Lane	
1923-1925	Lester F. King	
1925-1927	E.Jerome Johanson	
1927-1929		
1929-1931	Alfred J. Penner	University of Marburg
1931-1932	Alfred J. Penner	
	Sumner Walker Johnson,	University of Manchester
1932-1933	Sumner Walker Johnson	
1933-1935	Henry David Gray	
1935-1935	Charles William Stipek	University of Marburg
1935-1937	Charles W. Stipek	
1937-1939	Norman Murray MacLeod,Jr	University of Tubingen
1941-1942	Paul Rickert Shelly	Union Theological Seminary
1942-1943	Paul Rickert Shelly	
	Edward Vanstone Pope	University of Pennsylvania
194	George Stauffer Stonebeck	" "
1943-1944	Edward Vanstone Pope	
	George Stauffer Steinbeck	
1945-1947	William Roberts Booth	
1947-1949	C.Robert Avery,Jr	
1949-1951	Maurice Jean Beguin	
1951-1953	Herman Wynn Keeler	
1953-1955	Robert David Goodwin	
1955-1957	Alfred Warren Matthew	
1957-1959	No Appointment	

FELLOWSHIPS AND GERMAN EXCHANGE STUDENTS 1929 - 1958

1929-1930
JOHN S. WELLES FELLOW

Harriett Vardis Brown — University of Marburg
Elden Halford Mills — Union Theological Seminary

PORTER OGDEN JACOBUS FELLOW

Leonard De Moor — Hartford Theological Seminary
Melvin Andreas Helland — "

GERMAN EXCHANGE STUDENTS

Christian J.Karl Hennig — University of Leipzig
Joseph William Schwager — University of Marburg

1930-1931
JACOBUS FELLOW

Charles Wyndham Evans
Ora William Garber

GERMAN EXCHANGE

Leonard DeMoor — University of Marburg
Roderic Wright Hurlburt — " "

1931-1932
JACOBUS FELLOW

Ferris Ervin Reynolds

EXCHANGE STUDENT

Eugene Blatniczky
Walter Lotz

1932-1933
JACOBUS FELLOW

Gerald Hamilton Kennedy
Forrest Musser

EXCHANGE STUDENTS

Howard Elmo Short — University of Marburg
Paul Wesener
Roy Lutz Winters — University of Marburg
Herta Zimmerman

1933-1934
WELLS FELLOW

Ferris Elvin Reynolds — University of Edinburgh

JACOBUS FELLOW

Elsie Edith Fuller
Harold Inghram Zook

EXCHANGE STUDENTS

Katherine Julia Anna Schutze — University of Marburg
Erich Wilhelm

1934-1935
WELLES FELLOW

Douglas Victor Maclean — University of Tubingen
Ferris Ervin Reynolds — University of Edinburgh

JACOBUS FELLOW

Kenmit Schoonover

EXCHANGE STUDENTS

Friedrich Wilhelm Boege
Ferdinand Eduard Alexander von Weymarn
Kenneth Theodore Widney — University of Tubingen
Frank Howard Woyke — University of Marburg

1935-1936
WELLES FELLOW

Douglas Victor Maclean — University of Tubingen and Marburg

FELLOWSHIPS - (Continued)

1935-1936
JACOBUS FELLOW
William Fridell Orr
Henry John Stob
EXCHANGE STUDENTS
Elmer Harold Klingel — University of Berlin and Heidelberg
Walther Theodor Ludwig Knoepp
Karl Friedrich Wilhelm Vauth

1936-1937
WELLES FELLOW
Esther Sausser Clark — University of Edinburgh and Cambridge
JACOBUS FELLOW
John Woodside Hutchinson
Richard Henry Ritter
EXCHANGE STUDENTS
Robert August Heydenreich — University of Erlangen
Walther Theodor Ludwig Knoepp
Henry John Stob — University of Gottingen
Wold Otto Weber

1937-1938
JACOBUS FELLOW
Walter Raymond Clyde, Jr
George Peter Michaelides
EXCHANGE STUDENTS
Grace Taylor Calverly — University of Tubingen
Hans-Friedrich Goetzen
Karl Gursky
Henry John Stob, University of Gottingen

1938-1939
WELLES FELLOW
Glenn Paul Holman — University of Edinburgh
JACOBUS FELLOW
Peter Ymen de Jong
Carlos Thomas Gattinoni
Harvey King McArthur
John Morad Stensvaag

1940-1941
WELLES FELLOW
Esther Sausser Clark
Helen Dearborn Lyman — Yale University School of Nursing
JACOBUS FELLOW
Lawrence Daniel Folkmer
Harvey King McArthur
John Morad Stensvaag
Carl Umhau Wolf

1941-1942
WELLES FELLOW
John Randolph Willis — Yale Divinity School
JACOBUS FELLOW
Wenceslao Bahamonde
James Keith Moorhead
William John Villaume
SPECIAL WELLES FELLOW
George Hugh Birney, Jr

FELLOWSHIPS (Continued)

1942-1943
WELLES FELLOW
John Randolph Willis Yale Divinity School
JACOBUS FELLOW
Mary Naomi Foster
George Irvin Lehman
James Keith Moorhead
William John Villaume
1943-1944
WELLES FELLOW
John Randolph Willis
Judith Beach Welles
JACOBUS FELLOW
Charles W.C.Kwock
George Irvin Lehman
1944-1945
WELLES FELLOW
J Judith Bea h Welles
JACOBUS FELLOW
Elmer Howard Brown
Charles M.C.Kwock
Frank Fairbanks Stone
1947
WELLES FELLOW
Judith Beach Welles
JACOBUS FELLOW
George Paris Gallos
C.Ross Milley
Gerhard Wilhelm Peters
1948
WELLES FELLOW
Judith Beach Welles
Herman Wynn Keeler
JACOBUS FELLOW
Charles Martin Bezdek,Jr
Perry Harlan Hultim
James Courtney Trimble
1949
WELLES FELLOW
Herman Wynn Keeler
JACOBUS FELLOW
Charles Martin Bezdek,Jr
Lewis Albro Hennigar
Perry Harlan Hultin
1950
WELLES FELLOW
Herman Wynn Keeler
JACOBUS FELLOW
Alvin J. Beachy
Theodore Emanuel Franklin
Marion S. Hostetler
1951
WELLES FELLOW
Harold Earle Walker
JACOBUS FELLOW
Johannes F.S.Hasselmann
Gwilym Rhys Jones
Harry J. Mumm

FELLOWSHIPS (Continued)

1951
HARTZLER FELLOW
Alvin J. Beachy
Wesley Carl Ewert
1952
WELLES FELLOW
Harold Earle Walker
JACOBUS FELLOW
John Ernest Christ, Jr
Jean-Daniel Bourgeois
James Kerr Cameron
HARTZLER FELLOW
Wesley Carl Ewert
1953
JACOBUS FELLOW
Masatoshi Doi
Maurice George Foulkes
Gwilym Rhys Jones
HARTZLER FELLOW
WESLEY CARL EWERT
WELLES FELLOW
Martha Peery
1954
WELLES FELLOW
Martha Marie Peery
JACOBUS FELLOW
Masatoshi Doi
James Dixon Douglas
HARTZLER FELLOW
No appointment
1955
WELLES FELLOW
Leila Calista Olds
JACOBUS FELLOW
Fames Dixon Douglas
Dorris Aldo Flesner
Lels Leroy Norquist
HARTZLER FELLOW
No appointment
1956
WELLES FELLOW
No appointment
JACOBUS FELLOW
Andrew Thomas Denholm
Douglas Melville Stringer
HARTZLER FELLOW
No appointment
1957
WELLES FELLOW
No appointment
JACOBUS FELLOW
Robert Fred Berkey
George Hugh Wilson
HARTZLER FELLOW
William Echard Keeney

FELLOWSHIPS (Continued)

1958

WELLES FELLOW

Ralph Carroll Colby, Jr

JACOBUS FELLOW

Robert Fred Berkey

Paul Abernathy Chow

Allen Leroy Irwin

HARTZLER FELLOW

William Echard Keeney

HARTFORD SCHOOL OF RELIGIOUS EDUCATION

On the present campus the first students to occupy a building were the women who moved into Mackenzie Hall, and in January 1925 the Hartford School of Religious Pedagogy became the Hartford School of Religious Education, and during the second Semester Knight Hall was occupied, Dean Knight supplying the regular furniture... Miss Baxter started, in 1926, the first nursery training program, and in 1927, the Saturday School of Religion for children from 4 to 12 years of age. This continued until 1947. From 1943-1944 Prof Paul Ross Lynn became Acting Dean, and in 1945 Prof George Ross Wells, who had been Professor of Psychology since 1920, became Dean; in 1946 the School became a Graduate School; in 1952 Dr Walter Houston Clark succeeded Prof Wells as Dean and Professor of Psychology.

The curriculum of 1915-1916 gave no development of educational theory; no suggestion of relationship between Religious Education and non religious subjects, such as practical arts, save home economics; no bridge between Dr Mackenzie's great course on Christian Doctrine and teaching and learning procedures valid for youth and adult courses on "Christian Fundamentals"; professional students responded to Dr Nourse's gradual, constructive unfolding of the Documentary Hypothesis of the Pentateuch, In 1955 the catalogue showed a change. Courses in education included Prpgram Building for children, adolescents and adult; camping, leisure time; nursery school teaching; handicrafts, story telling, audio visual work etc.. 1956-57 there developed a Pre School Education Department.

Making possible these years of growth were the great teachers of the past: Dr George E. Dawson, Dr Eleanor Hope Johnson, Dr George Ross Wells, Dr Karl Stolz, Dr Mackenzie, Dr Npurse and Dr Knight. Edward St John and A.J.W.Myers were trail-breakers in Education. Miss Baxter has been one of the creative educators of the Century.

From Jan 28,1960 to Jan 28,1971 HSRE celebrated its 75th anniversary. Its Theme eas "The Teaching Church ."

In reading over the old Trustee and Faculty reports I discovered that there were many things voted upon but never carried out.

There was bitter feeling in the Hartford Seminary Foundation when Dr William Douglas Mackenzie decided to resign. The Trustees met and negotiated with Robbins Wolcott Barstow to come as President. At that time Robbins Barstow was pastor of the Congregational Church in Madison, Wisconsin. He was a graduate of the Seminary in 1916, and was ordained that year in Hartford.. It caused quite a bit of hard feeling on the part of Dr Mackenzie because this occurred before Dr Mackenzie actually handed in his resignation letter. There was also a difference of opinion between Dr Barstow and Asa Crawford. They did not see eye-to-eye in the management of Foundation affairs. There is the story that "penny-pinching" Crawford was given a penny by Dr Barstow to help him with the finances!

The same trouble over pensions that occurred over Dr Macdonald's pension, happened with that of Prof Henry Luce who fought and won his promised pension. I understand Prof Leser had the same trouble.

When Dr Charles Snow Thayer, Librarian and Treasurer, went abroad on his leave of absence he was sure there was enough money to run the library. Ernest Richardson, a member of the Board of Trustees and formerly a librarian at the HTS, spent hours going over the terms of Newton Case's will. He found that some of the Funds meant for the Library were spent in other departments. He wrote out a long and detailed account of his investigation and it was called "The Ernest Richardson Findings." He was not too popular with some of the trustees and they dreaded every time he appeared. Many of these trustees were much younger and did not know Dr Richardson very well. He was right and they did not like to be told that they were wrong!!

In 1943 the Hartford Seminary Foundation tried to raise money for the Foundation which included plans for additions to the over-crowded library. Now it is more over-crowded than ever.

In the original plans for the library building an addition to the stacks could be made at the south end of the stacks where the parking lot is.. When Dr. Gleason became librarian in 1948 and before Gillett Hall was built, he worked out a plan for putting all the Old Books on one floor and the Oriental ones on another,in a new section,with a passage through the tower on the level of his office. There would be a custodian in charge.

Dr Sheppard,our full-time trained librarian, said it was not necessary to build but to get rid of many books. He made it his business to discard right and left. When the faculty learned of this he was told to put the books back into the library. His reply was that he was only discarding cook books.

HSRE - 75th ANNIVERSARY

January 28,1970 Convocation 10:30 A.M. Immanuel Congregational Church

Organ Prelude - John J. Bullough,Organist and Choirmaster - HSF

Processional

Introit

Opening Hymn

Call to Worship - Walter Houston Clark, Dean HSRE

Invocation

Litany of Thanksgiving - Rev James Noah Gettemy, Leader

Anthem

Address: Teaching Church and the Word of God. The Rev.Mary Ely Lyman

Reading of the Scripture

Call to Prayer

Prayer

Choral Response

Recessional Hymn

Benediction and Choral Amen

Organ Postlude

12:45 P.M. Luncheon Immanuel Church Parish House

2:00 to 4:00 Group meetings: Group I The Pastor as Teacher
II. Director of Religious Education and the Teaching Ministry
III The Teaching Church and its mission to the younger churches
IV The Teaching Church and Christian Social Action

4:30-5:30 Tea,Mackenzie Hall

7:00 Dinner Temple Beth Israel Music* HSF Choir

Address: The Religious Insight of Boris Pasternak; Dr David P. Leonard

Exclusive Home Willed To Hartford Seminary

By ANNE DEMEUSY

FARMINGTON — A 225-year old house and six acres on exclusive Talcott Notch Road has been willed to the Hartford Seminary Foundation for a retreat house.

This is provided under the terms of the will of Mrs. Helen L. Blake of Farmington, who died last October at the age of 85.

The bulk of Mrs. Blake's $2,311,000 estate has been left to religious and educational institutions to be used to establish memorials to her two husbands. Her first husband, the Rev. George T. Linsley, died in 1937. Her second husband was Dr. Edwin M. Blake, a Trinity College mathematics professor, who died 15 years ago.

Mrs. Blake's will directs that her home on Talcott Notch Road be renamed the Blake-Linsley house, and maintained by the Hartford Seminary as a retreat house or home for a school dean for at least 25 years. It this is not done, the $200,000 provided for its maintenance will be added to another legacy willed to Trinity College.

The college is the major beneficiary of Mrs. Blake's estate. It was willed $100,000 to build a "memorial room" on campus to house Dr. Blake's art, manuscripts and other objects of value.

In addition, the school will get about two-thirds of a million dollars to establish the George Thomas Linsley Fund for scholarships.

Another $400,000 is willed to the Protestant Episcopal Church Diocese of Connecticut, with the provision that at least half be used to construct library rooms for historical documents of the diocese.

Mrs. Blake's will directs that the library be named the "George Thomas Linsley Memorial," and that a portrait of her husband be hung on a wall with the notation that the Rev. Dr. Linsley was rector of the Church of the Good Shepherd, Hartford, from 1902 to 1932. If the library is not constructed within 10 years, the $400,000 goes to Trinity College.

A house on Waterville Road, Farmington, $50,000, and a chest of family silver was willed to a grandniece, Mrs. Carol Voluckas of Farmington. Mrs. Blake's long-time housekeeper was left $10,000, her secretary, $5,000, and her chauffeur, the Blake car.

Balance of Estate

The balance of the estate, about $1 million, is divided into 12 equal shares, including eight to Trinity College for the scholarship fund. One share is to be used to pay for restoration and maintenance of The Old Meeting House, Webster, Mass., because, according to the will, Mrs. Blake's mother and grandfather once worshiped there.

The remaining shares are divided between a Boston animal hospital, and two out-of-state cousins.

Mrs. Blake's will states that no special provision is made for her "beloved" stepson, Dr. Charles H. Blake of Hillsboro, N.C., because "he is already sufficiently blessed with the goods of this world, and, I am sure, would desire nothing from me."

HARTFORD SCHOOL OF RELIGIOUS EDUCATION - FACULTY

Reed, Rev. David Allen, President
Rev. T.H.Hawks
The Rev. W.H.P.Faunce
The Rev T.W.Bishop
The Rev E.P.Armstrong
The Rev S.L.Merrill
J.T.Bowne
Walter Laurie Hervey, Lecturer on Religious Pedagogy, 1902-1904
George W. Pease
George Ellsworth Dawson, Professor of Psychology, 1897-1919
Edward Porter St John, Professor of Pedagogy 1905-1917
Edward Hooker Knight, Dean, 1892-1948 Dean -1927 and Emeritus
Charles Stoddard Lane, Professor of Church History and Vice President 1910-1938
Alexander John William Myers, Professor of Education, 1917-
George Ross Wells, Professor of Psychology, 1920-1952, Dean 1945-1952
Eleanor Hope Johnson, Professor of Psychology, 1923-
Jean Moore, Assistant in Education, 1923-1926
Edna May Baxter, Professor in Religious Education, 1927- Emerita 1961-
Karl Ruf Stolz, Professor of Bible, 1927-1943; Dean 1927-1943
Josephine C.Kurtz, Assistant in Psychology, 1941-
Dr Paul Ross Lynn, Dean 1943-1944
Helen Haselton, Handicrafts
Helen Marie Edick, Professor of Education 1944-1968
Ruth Sanger Conant, Professor of Education 1945-1968
John Paul Williams, 1945-
Marjorie Doty, 1947-
Phyllis Newcomb Maramarco, 1947-
Daniel Kraft, 1950-
Helen Khoobyar, 1956-
Georgiana Sie, Nursery School 1956-
Jean A. Sattler-Teaching Fellow in Education 1951
J.Garland Waggoner, Visiting Lecturer in Religious Education, 1946

HARTFORD SEMINARY FOUNDATION AND WAR

The first Hartford Seminary men to feel the first World War were Dr Hartranft and Dr Elmer Johnson who were in Germany doing research work on the life and work of Caspar Schwenckfeld. Dr Hartranft died December 30,1914 and the whole responsibilty of the work was left in the hands of Dr Johnson. Dr Johnson and his associates remained in Germany during the entire war but were treated with the utmost kindness by the Germans. They said that if the United States declared war on Germany "they would build a wall of iron around them and their books and give them facilities so that they could carry on their research."

After war broke out in the Fall of 1914 the students at the Seminary naturally discussed the rights of war. When the United States entered the war in April 1917 Dean Jacobus annpunced to the students that any propaganda of opinion against the action of the country would amount to disloyalty. A woman student ,a Swiss citizen and a member of the Senior class of the Seminary had several times privately expressed her opinion that no nation had a right to engage in war. She was excluded from Reed Hall because of her Pacific and conscientious reasons. Dr Mackenzie issued a statement, April 19,1918 on Discussion on the war among students. She withdrew from the Seminary.

In August 1918 Dr Mackenzie received an invitation from the British Committee of Public Information to visit England in order to interpret to the English the American point of view. He wrote his book "Christian Ethics and the World War." Many students left the seminary to enlist and some never returned to graduate. Stoddard Lane (HTS 1913) served as US sergent in the ambulance service in the French army, receiving croix de guerre,1917-1918;Douglas Horton (HTS 1915) Chaplin USN 1918-1919;Ernest Patten (HTS 1915) private USA 1918-1919;Robbins W.Barstow (HTS 1916) ,1st Lieutenant July 1918, Field Artillery ,Fort Sill,Okla; Sydney Beardslee (HTS 1920) was a private with the 47th Infantry, and died in Toul, France Nov 23,1918. Robert Swift Gillett, son of Professor Arthur Gillett, d.in Oklahoma September 1918.

The Second World War brought on more discussions among the student body and there were many conscientious objectors. One student, in the mission school and son of missionaries, served some time in prison as a cpnscientious objector. One of Dr Barstow's sons refused to enlist for the same reason and this brought out a long newspaper article by Harvey McArthur who at that time was studying for his Doctorate. Dr McArthur stated that he would enlist and made the statement that "if a burglar burst into Barstow's house and molested his family wouldn't he rise to defend and protect them?". Dr Barstow answered McArthur's statement, in the paper, defending McArthur, and without mentioning his son's name, the reader knew to whom he was referring.

Now fifty years later the question of war has risen again and the following article written for the Hartfordian, reflects the seminary's opinion of The Vietnam War and the Draft.

The Vietnam War and the Draft

Out of religious conviction and commitment to the principles of American democracy, we the undersigned members of the faculty of the Hartford Seminary Foundation express grave concern over present American involvement in Southeast Asia. We regard the American war in Vietnam as legally questionable, politically unrealistic, and morally indefensible.

On this basis we make two proposals regarding the present Selective Service System through which the young men of our nation are drafted into military service.

1) In the light of the democratic ideal on which our nation is founded, as a direct application of the 'Nuremberg Principles' of International Law, and as a logical extension of the traditional American recognition of the inviolability of conscience, let the basis for conscientious objection to war be broadened and democratized in the following ways:
   a) By redefining 'conscience' so as to respect the conscience of citizens who are not affiliated with any established religious body or who do not profess any specific dogma or creed.
   b) By redefining 'conscience' so as to respect the conscience of citizens who conscientiously object to particular wars.
2) In recognition of the necessity for all citizens to share equally the responsibilities of a democratic society, and assuming the continued existence of the military draft, which is questionable to some, let inequities in the present Selective Service System be eliminated in the following ways:
   a) By abolishing student deferments and exemptions for occupational or vocational reasons, thereby correcting a system that now specially favors the educationally and economically privileged.
   b) By adopting a system of selection for military service by lottery, thus democratizing the draft.

Finally, as churchmen and as citizens, we affirm our respect and support for men of conscience who, under the present system, are compelled by conscience to resist the draft. We call upon the churches to provide information and counsel to assist young men in reaching responsible choices on the draft, and to stand with them in their conscientious decisions.

Robert C. Batchelder

J. Maurice Hohlfeld

Mallary Fitzpatrick, Jr.

James N. Gettemy

Hollis W. Huston

Leighton M. McCutchen, Jr.

LeRoy Moore, Jr.

Ralph R. Sundquist, Jr.

Wayne G. Rollins

Joe D. Seger

Richard E. Weingart

Hartfordian, V-XI, no. 3 Spring 1968

INSTITUTE OF CHURCH SOCIAL SERVICE

(Catalogue 1953)

The Institute of Church Social Service was established in May 1950 after long planning. It had been in view ever since the year 1888 when Dr. Graham Taylor joined the Faculty of the Hartford Theological Seminary as the first professor of Christian social relations in any American seminary, with the title of Professor of Christian Sociology. When the late President Mackenzie secured for the three schools collectively, the present university charter of the Foundation from the State of Connecticut in the year 1913, a School of Christian Social Work was one of the developments to which he looked forward most urgently. The project advanced markedly toward realization with the establishment of the Graham Taylor Chair of Social Ethics in 1944 and with Dr.Charles G. Chakerian's appointment to this professorship. Since the opening of the present administration in 1945, the need for an educational program to meet the requirements of contemporary churches and church-related social service agencies and institutions has been continuously emphasized.

KENNEDY SCHOOL OF MISSIONS

The Hartford Theological Seminary, for a long time, had been interested in Missions. Mark Ives, a graduate of the first class spent thirteen years under the ABCFM in the Hawaiian Islands. Cushing Eells, of the second class, went to the Whitman Mission in Oregon. A.C. Thompson of the class of 1838, was a power for missions because of his writings and magnificent mission library which he gave to his beloved Seminary Library. In 1884 he started a a Lectureship on Foreign Missions. He gave lectures from this date until his death in 1901. $5000 was given to the Hartford Theological Seminary as a trust fund, the income to be used annually in securing courses of lectures, the number of lectures each year no less than 10 and no more than 15. The students were required to take these lectures and take examinations on them. Later a Charles Lamson Missionary Fund was started by D. Willis James, Vice President of ABCFM when Charles M. Lamson was President. Lamson was also Pastor of the Center Congregational Church in Hartford. James offered to give $25,000 when an equal sum could be procured. This fund of $50,000 was completed on March 1, 1901.

Courses in elementary Arabic and Islam were offered by Dr Duncan B. Macdonald as early as 1892 to help Seminary graduates who expected to go to the Near East. An "Organized Course on Foreign Missions" was offered in 1899 and Macdonald gave his "Aspects of Islam" lecture. In the Fall of 1910 the establishment of a School of Missions was discussed by the Seminary faculty. On the eve of New Years Day 1911 a conference was held between Dr Mackenzie and Capen and on February 8 the Trustees approved, at their meetimg, of the plans to establish a School of Missions, with Edward Warren Capen as Organizing Secretary, and Professors Macdonald, Jacobus. Gillett and Geer appointed to serve with the President and secretary as a Board of Administration. This Board of Administration carried on the work until a separate faculty was established in 1919.

The School opened September 1911 with fourteen students enrolled. It had no endowment but was fortunate to have services of Macdonald in the language, religion and culture of the Muslims; Ananikian in Turkish and Armenian; and Worrell in Arabic

and phonetics. The Foundation upon which rested the reputation of the School in its earliest years was the Muslim Lands Department with the three experts mentioned above.

June 1,1916 Dr Mackenzie commented: "I think it right to emphasize the fact that the combination of the schools (after the formation of the Hartford Seminary Foundation under the Charter of May 9,1913) is resulting in a total life of rich experience both for the Faculty and for the students, Especially as a result of gathering in the home life of the two halls of residence, those whose interests are directed toward such varied fields of Christian service. The friendships formed across all lines of denominational life and all particular professional purpose must and do broaden the sympathies and deepen the Christian faith of these for whom the full meaning of the Christian Church os thus ever present." (Geer-The Hartford Theological Seminary,1834-1934. p.240)

"To the students assembled at the Hartford Seminary Foundation the international aspect of the seminary campus is one of the most attractive and helpful features of the institution. The atmosphere...seems to point to the one fact that,with natives of more than a dozen nations working,playing and living together,there is here a unique opportunity for men and women to develop an understanding of the problems and the viewpoints of people in all parts of the world. An Indian student said that Hartfort puts him in mind of a league of nations. This mingling together in the dormitories,about the dinner tables, in the class rooms, on walks together, have its effects upon the thinking of all Hartford students. One American said he had secured a new and more sympatthetic idea of the orient through a leisurely conversation with a Korean. To all these students the daily contacts are serving to cement more firmly a feeling of international sympathy;and the realization that all are brothers,equally interested in the development of that Christian spirit which steps beyond the narrow bounds of nationality and sees all men as working together for the same object- the Kingdom of God on earth."

KENNEDY SCHOOL OF MISSIONS - 50th Celebration

Among those whose ministries have been fulfilled and who at some time during these ministries served as full-time members of the KSM Faculty, we gratefully remember:

GEORGE WILLIAM BROWN - Dean of College of Missions, 1922-1927; Head of India Dept. Dept., 1927-1932; died Hartford, December 4, 1932

EDWARD WARREN CAPEN - HTS, 1898; Organizing Secretary, KSM, 1911-1917; Professor of Sociology, Dean 1917-1939; Emeritus, 1939-1947; died December 14, 1947

MARY KATHERINE VANAKIN GATES - HTS, 1914; m. Lorin Henry Gates, July 28, 1914; Marathi Mission under ABCFM, 1914-1921 (Mr Gates was killed in motorcycle accident 1921) Gave up missionary work in India in 1933; M.A. KSM 1935; Instructor 1936; died March 27, 1949

LEWIS HODOUS - HTS 1900; John S. Welles Fellow; University of Halle, 1900; University of Leyden 1909; Foochow, China under ABCFM; President Foochow Theological Seminary, 1902-1912; Chinese Dept., 1917-1945; Professor of History and Philosophy of Religion; retired 1945; died August 1949

JOHN PETER JONES - Missionary for 36 years in India; Professor 1914-1916; died Hartford, October 3, 1916

HENRY W. LUCE - b. 1868; Vice President Emeritus of Yen Ching University, Peiping; Missionary in China 1897; Founded University in Shantung; Professor, Chinese Studies 1928-1935; died September 1941

DUNCAN BLACK MACDONALD - b. April 9, 1863; M.A., B.D., D.D., University of Glasgow; Professor Semitic Languages HTS 1892-1932; Professor Muhammadanism, KSM, 1914-1925; Honorary Consulting Professor in Muslim Lands, KSM, 1932-1943; died September 6, 1943.

CHARLES T. PAUL - Missionary to Nanking, China; interested in Latin America and lectured in Spanish; started College of Missions in Indianapolis which was transferred to Hartford in 1930; Professor in Latin American Dept., and Phonetics; died December 1940.

WILLIAM GIRDLESTONE SHELLABEAR - Missionary to Malaysia under Methodist Episcopal Church. 1890-1920; Professor Oriental Language, Drew Theological Seminary, 1921-1925; Professor Muhammadan Dept., KSM, 1925-1935; died January 16, 1947

MORRIS STEGGERDA - Field Worker in Anthropology; Carnegie Institute, and Assistant Professor Smith College, 1927-1930; Professor Carnegie Institute 1930-1944; Professor Anthropology, KSM, 1944; died March 15, 1950 (Aged 49)

WILLIAM C. WILLOUGHBY - Leader of caravan of 475 Africans from Zanzibar to Unwamyezi, 1882; in Bechuanaland 1893-1903; accompanied Khama as personal advisor on his visit to England 1895; founded Tiger Kloof Native Institute, 1904; Head of African Dept., KSM, 1919-1931; received Doctor of Sacred Theology degree, HTS 1931.

WILLIAM HOYT WORRELL - b. April 28, 1879; HTS 1906; Instructor of Hebrew and Greek, HTS 1910-1912; Associate Professor Phonetics and Arabic, KSM, 1913-1916; Professor, 1916-1922. Died December 3, 1952.

KENNEDY SCHOOL OF MISSIONS - FACULTY

In January 1904 "A Special Course of Instruction in Foreign Missions" was inaugurated. Efforts on the part of the Faculty of the Seminary were experimental but they made one outstanding contribution to the training of missionaries. This was the work of Prof Duncan Black Macdonald who provided a thorough training for missionaries among the Muslims in the Near East. The KSM opened in September 1911 with fourteen students. The professors were Professor Macdonald, in the language religion and culture of Muslims; Mr Ananikian in Turkish and Armenian, and Dr W.H. Worrell in Arabic and Phonetics. In 1924 Prof William Girdletone Shellabear came as Dr Macdonald's Associate and became his succesor in 1925. Prof Shellabear was a missionary to Malaysia under the Methodist Episcopal Church, 1890-1920. He was Professor of Oriental Languages at Drew Theological Seminary, 1921-1925 and Professor in the Muslim Department of the KSM 1925-1935. He died Jan 16, 1947. Dr Edwin E. Calverley, the first student to receive to receive the degree of Ph.D. for work in the School of Missions came in 1930 to assist Dr Macdonald.

Professor William Hoyt Worrell was born April 28, 1879 and graduated from the Hartford Theological Seminary in 1906. He came to the Seminary as Instructor of Hebrew and Greek from 1910-1912; Associate Professor Phonetics and Arabic, KSM, 1913-1916 and Professor 1916-1922. He died Dec 3, 1952.

KSM first professor in the India Department was Dr John P. Jones, Principal of the Theological Seminary at Pasumala, South India. He died suddenly after two years of work. Before the coming of Dr George William Brown in 1927, India department was under such missionaries as Dr Robert A. Hume, David S. Herrick (whose wife was a Root) and Dr J.J. Banninga. Prof Brown was Dean of the College of Missions in Indianapolis 1922-1927 and Head of the India Department, 1927-1932. He died in Hartford on December 4, 1932. He was a great Sanskritist.

In the Latin American Department were Samuel G. Inman, Dr C.T. Paul who came in 1929. He had been a missionary to Nanking, China but was interested in Latin America and lectured in Spanish. He started the College of Missions which was transferred

to Hartford in 1930. He was Professor in the Latin America Department and taught Phonetics, until 1940. He died in December 1940.

The African Department began in the session of 1918-1919 with lectures on Anthropogeography by Dr H.K.W.Kumm of the Sudan United Mission , and Mrs Agnes C.L.Donohugh on African Native Life. She became Professor of Ethnology. After spending several years in India with her first husband Mrs Donohugh studied ethnology at Columbia University and joined the newly organized African Department at KSM in 1918,becoming Associate Professor of Ethnology in 1926 and full Professor in in 1936. She retired in 1944 and years later became Emerita. She was a fellow of the Royal Anthropological Institute of Great Britain and Ireland, the Royal Geographical Society and the British Association for the Advancement of Science. At the time of her death she was Mrs John Ransome Berthoff.

For my Master of Arts Degree requirements I studied under Mes Donohugh and took a course on Life among the women of Africa.

Prof W.C.Willoughbyma long time leader in missionary work in South Africa became head of this department and with Mrs Donohugh the department was made the strongest in the school. Prof Willoughby was the Leader of a Caravan of 475 Africans from Zanzibar to Unwamyezi,1882; in Bechuanaland 1893-1903; accompanied Khama as personal advisor on his visit to England,1895 and founded Tiger Kloof Native Institute,1904. The seminary gave him the Doctor of Sacred Theology in 1931.

In the China department courses on history and religion of China were given by by a number of men who had varied experiences in China, but it wasn't until 1917 that Prof Lewis Hodous became the head of the department.

Prof Henry W. Luce was born in 1868. He was Vice President Emeritus of Yen Ching University,Peiping and a missionary in China in 1897, He founded the University in Shantung. He was Professor of Chinese Studies at KSM 1928-1935. He died in September 1941. His wife was another Root,and his son was Editor of Life Magazine. I believe he was on the Self-Study Committee in looking over the

Seminary to make improving suggestions. Prof Luce was the professor who always wanted his reserve books - the most important ones - placed on the lower shelves so that the students would not have to reach to find them. He even underlined certain passages in the books to speed up the reading by the students. It proved to be one library book that was badly marked with hard pencil marks. These were removed with difficulty. He explained that he thought it was his book that he was narking!

Morris Steggerda was a Field worker in Anthropology at the Carnegie Institute and Associate Professor at Smith College,1927-1930. He was Professor at the Carnegie Institute 1930-1944 and Professor of Anthropology at KSM 1944-1950. He died March 15,1950. In the archives are black note books containing biographiwal data of all the students studying under him in KSM. They give much interesting material on the individual's work in mission fields. There are also pictures of their families. The Archives also have three steel filing cases of his material and four cardboard boxes. This material is now taken from the filing cases and arranged chronologically in card-board filing boxes,under the able work of the Archivist,Nafi Donat.

On March 21,1966 Prof Jay Carleton Field,of the Latin America Department died in Lakeland,Florida. He received his BA degree from Albion College in 1905 and earned his Ph.D. from San Marcos University in Lima,Peru. He was a YMCA secretary and organizer in Bolivia,Argentina,Peru and other South American countries for more than 34 years. He also served as official translator and interpreter in the Pan American Aviation Conference andnthe eighth Pan American conference in Lima. He took over the Latin Americn Department at Hartford in 1940,becoming a full Professor in 1949. He retired in 1952. In 1961 he was decorated by the Peruvian Government with the Great Order of the Sun. In Hartford he was credited with helping organize the Greater Hartford Council on Citizenship and Naturalization. He is survived by his widow.

He used to give demonstrations on paper folding. He told a story,illustrating it with paper folding, of a little child who sent out to buy a present for his parent. He went along the road and saw a Mother bird,a baby bird with mouth open waiting to be fed,afour partitioned vegetable dish,,a turtle kneck sweater,;a shirt; a stcking;a blouse for mother;a pair of trousers for Dad; a two chimney boat; two kinds of sail boats,for sailing in the park,and finally a purse. This really was paper folding now called Origami,by the Japanese and is again coming into fashion.

Prof Irvin Paul came to the Hartford Seminary Foundation as Associate Professor of Latin American Studies in 1952 and became Professor of Latin American Studies in 1957. He retired in July 1962. Prof Paul was on the Committee when we were drafting a letter to form an Alumni Association of the Kennedy School of Missions. At the KSM parties in Mackenzie Hall he would amuse the children by doing magical tricks.

Where Shot Hit

HTS B.D. 1955

Howard ap. 5/68

Rev. Andrew Young, an aide to Dr. Martin Luther King in the Southern Christian Leadership Conference, shows where Dr. King was hit by an assassin's bullet in Memphis Thursday night. Young was waiting in the St. Joseph's Hospital emergency room at the time for news of King's condition (AP).

240

Andrew J. Young, Executive Vice-President of the Southern Christian Leadership Conference (SCLC), received a Bachelor of Divinity degree from Hartford Seminary Foundation in 1955. He also holds a B.S. from Howard University.

A close advisor to the late Rev. Dr. Martin Luther King, Jr., he came to the SCLC from the National Council of Churches in New York, where he had served with the Department of Youth Work from 1957 to 1961.

He was named Executive Director of the SCLC in 1964 and in 1968, after Dr. King's assassination, he became Executive Vice-President.

A native of New Orleans, he has also held posts as pastor of churches in Marion, Thomasville and Beachton, Ga.

He is Chairman of the Board of the Delta Ministry of Mississippi, and a board member of the Martin Luther King, Jr., Memorial Center and the Robert F. Kennedy Memorial Foundation.

He is a Democratic candidate for Congress in Georgia this year.

When Martin Luther King was assassinated a newspaper carried a picture of a young colored man, showing where Dr King was shot. I recognised the picture as that of our Hartford Seminary graduate, Andrew J.Young. He received his Bachelor of Divinity degree in 1955, Immediately a contribution from the Hartford Seminary Foundation was sent to the Southern Christian Leadership Conference directed to Dr King's closest associate, Andrew Young.

Professor Robert C. Bachelder wrote, April 25,1968: "How deep is our sense of urgency over the racial crisis in our midst and how deep is our commitment to racial justice...There is nothing wrong with making a contribution to SCLC as long as it is done in addition to substantive changes in our basic budget... Are we merely "non-discriminatory" or are we aggressively seeking our black students?...Are our entry requirements and style of operation such that we attract basically middle class types and screen out potential leaders of other backgrounds?...When will we employ our first (and second and third) Negro faculty member?"

I remembered five professors and lecturers between the years 1943 and 1968: Henry Curtiss McDowell, Instructor, 1944-1946, and Visiting Lecturer, 1952-1953; Absolom Vilakazi came from South Africa and received his Master of Arts degree from the Seminary in 1954. He was a Teaching Fellor, Assistant Professor, 1958-1963. and Associate Professor, 1963-1964. Curnick Ndamse, was Teaching Fellow 1955-1957, M.A. 1956, and Mpiwa Mbatha, Assistant Professor 1962-1964. Alphonse K.Homeha from Ghana was Lecturer in Anthropology, 1964-1966. There were 48 black students during these years and I know there were many more before 1943. six from Ghana, ten from other parts of Africa, and thirty one from the United States. There were four colored secretaries. Dr Frank Simpson was given the Alumni Citation of Merit in 1966, and in 1970 Andrew Young received this award.

I know of one instance of racial discrimination on the present campus during the Presidency of Dr Barstow. It had been the custom of the students to go to the drug-store at the corner of Farmington Avenue and Sherman Streets for a cup of coffee after the library closed at 9:30 P.M. Hattie Brooks ,a missionary from Africa studying at the Kennedy School of Missions,was among the group. All the members were served their coffee with the exception of Hattie Brooks. Because she was colored the attendant would not serve her. That incident caused quite a rumpus and the next day Dr Barstow wrote a letter to the newspapers condemning that action. I believe an apology was later given by the owner of the drug-store.

At that time we had on the campus some very dark complexioned students from India. They figured out that the only way they could be served anywhere in Hartford was for them to wear their native turbans. This they did, and were given good attention!

This summer I was visiting my sister on her island in Canada and some guests assembled for afternoon tea. One of these guests was a relative of my niece, from Toronto who was an Anglican minister who was doing research on Theological Education. He asked me if I knew a young Seminary graduate by the name of Andrew Young. Surprised at that question I said that I did and that he had just been granted the Alumni Award of Merit for an outstanding alumnus. Later I asked him how he came to meet Andrew, He said,in his research work, he wanted to go into the South to a negro district. There he met Andrew,heard him speak and was greatly impressed by his work. He thought Andy Young was one of the outstanding negros in the country and had hoped that he would succeedd Martin Luther King,instead of Abernathy.

TWENTY-FIVE YEARS OF WHITE-NEGRO FELLOWSHIP AT THE H.S.F. (1943 - 1968)

STAFF

1. Henry Curtiss McDowell (U.S.A.) - Instructor - 1944-46
   - Visiting Lecturer - 1952-53
2. Absolom Vilakazi (S. Africa) - M.A. (HSF) - 1954
   - Teaching Fellow - 1954
   - Assistant Prof. - 1958-63
   - Assoc. Prof. - 1963-64
3. Curnick Ndamse (S. Africa) - Teaching Fellow - 1955-57
   - M.A. (HSF) - 1956
4. Mpiwa Mbatha (S. Africa) - Assistant Prof. - 1962-64
5. Alphonse K. Homeha (Ghana) - Lecturer in Anthrop. - 1964-66

* *

STUDENTS

1. Sam Akesson (Ghana) - (ND - KSM) - 1959-60
2. Curtis S. Anderson (U.S.A.) - (M.A. - ICSS) - 1958
3. Kodwo-Esuman Ankrah (Ghana) - (certificate - Icss) - 1962
4. Gilbert Ansre (Ghana) - (M.A. - KSM) - 1961
5. George Lincoln Blackwell (USA) - (ND - HTS) - 1947-48
6. Mr. Bossman (Ghana) - (ND - KSM) - 1955-56
7. Josephus Roosevelt Coan (USA) - (Ph.D.) - 1961
8. Jose Chipenda (Angola) - (B.D. - HTS) - 1961
9. Pat Crawford (Mrs. E. Dunn)(USA) - (ND - R.E.) - 1961-62
10. Ernie Dunn (USA) - (B.D.) - 1962
11. Billy Dukes (USA) - (B.D.) - 1964
12. John Edwards (Ghana) - (ND - R.E.) - 1966-67
13. Joe Garlic (USA) - (B.D.) - 1964
14. Franklin Graham (USA) - (M.A. - R.E.) - 1963
15. Wm. Thomas Henderson (USA) - (ND - R.E.) - 1943-45
16. R. L. Hopson (USA) - (ND - HTS) - 1948-49
17. Mrs. John Karefa-Smart (USA) - (ND - KSM) - 1950-51
18. Peter Kamuyu Kangethe (Kenya) - (B.D.) - 1967
19. Charles Dawson Kittoe (Ghana) - (M.A. - R.E., in progress) - 1968

Hattie Hoobs (KSM) - africa

20. Marcel Lee (U.S.A.) - (Ed.R.D., in prog.) - 1966-68
21. Obadiah Manjengwa (S. Rhod.) - (ND - KSM) - 1952-53
22. Cecil Marshall (U.S.A.) - (B.D.) - 1958
23. Lynn McDowell (U.S.A.) - (B.D., in prog.) - 1966-68
24. Samuel Mentee (Liberia) - (M.A. - HSF-Syracuse) - 1953
25. Bettye Jean Mitchell (U.S.A.) - (ND - KSM) - 1957
26. Eleanor Maxine Moore (USA) (Mrs. Ankrah) - (Certif - Church & Comm.) - 1960
27. Maywood Myheria Morris (USA) - (ND - R.E.) - 1953
28. James W. Morrison (USA) - (B.D.) - 1961
29. Enoch Mulira (Uganda) - (M.A. - HSF-Syracuse) - 1953
30. Pierre Nambouzina (Cen.Afr.Rep.) - (ND - KSM) - 1964
31. Carrie Peat (U.S.A.) - (ND - KSM) - 1951
32. Rev. William Philpot (U.S.A.) - (ND - HTS) - 1956-58
33. Rufus Prunty (U.S.A.) - (ND - KSM) - 1946
34. Mrs. Gloria Rasberry (U.S.A.) - (ND - KSM) - 1966-68
35. David Shodekah (Sierra Leone) - (M.A. - R.E.) - 1951
36. Allen Socikwa (South Africa) - (B.D.) - 1961
37. Mrs. Olivia Spaulding (U.S.A.) - (Ed.R.D.) - 1967
38. Dr. Frank Simpson (U.S.A.) - (M.A. - R.E.) - 1932
    - Alumni Award - 1966
39. William Travis (U.S.A.) - (ND - KSM) - 1951-55
40. Henry Tilley (U.S.A.) - (B.D., in prog.) - 1968
41. Byron Traub (Liberia) - (ND - KSM) - 1951-52
42. Lillian Winbush (U.S.A.) (Mrs. Duradola) - (ND - KSM) - 1953-55
43. Amos Jackson Whaley (U.S.A.) - (M.A. - R.E.) - 1956
    -(Ed. R.D., in progress) - 1968
44. Moses Waweru (Kenya) - (Special B.D., in prog.) - 1968
45. Andrew Young (US.A.) - (B.D.) - 1954

46. The Rev. Kermit Overton (U.S.A.) - Director of African Pastors Institute - sponsored by the World Council of Churches - 1965
    (with 10 African Pastors taking part in the Institute)

47. Walter L. Yates (U.S.A.) -(Ph.D.) - 1967
48. Robert L. Polk (U.S.A.) -(B.D.) - 1955

2454

VISITING LECTURERS:

1. Dr. Christian Baetha
2. Dr. Kofi A. Bosia
3. Samuel Cole
4. Dr. M'Timkulu
5. Dr. Nathan Wright

and others

SECRETARIES:

1. Estelle McCoy (Mrs. Cole) - U.S.A.
2. Helen Lee - U.S.A.
3. Mrs. Barbara West (Mrs. David) - U.S.A.

Lucy Wilson - Library

the hartford seminary foundation 55 elizabeth street hartford conn. 06105

April 5, 1968

Dear Friends:

The news of Dr. King's assassination leaves all of us with a great sense of personal loss. He incarnated the humble dependence on God and the courageous compassion for all men which is the essence of the Christian life. His life was a confirmation of Augustine's dictum: "Without God, we cannot; without us, God will not". Through faith in God Martin Luther King in this past decade moved us as a nation from apathy to involvement and offered hope for a life of human dignity to millions around the world.

Because of his confident faith in God's loving intention for every man, on this eve of Holy Week 1968, we remember this intention cannot be deflected by an assassin's bullet nor our own racial pride or indifference to the plight of the poor. "With this faith", in Dr. King's words, "we will hue out of this mountain of despair a stone of hope".

Let me invite each of you, as tangible evidence that we share Martin Luther King's faith in God's purpose, to contribute through the bursar's office to a purse to be sent from Hartford Seminary Foundation to the Southern Christian Leadership Conference. We shall consecrate this gift to God at our regular service of worship next Tuesday. On behalf of all of us I shall send it with a personal letter to Dr. King's closest associate in the Conference and our own alumnus, the Rev. Andrew J. Young, B.D. '55.

Sincerely yours,

James N. Gettemy

James N. Gettemy
President

MUSIC COLLECTION

A valuable set of music of 167 volumes was purchased in 1882 at the request of President Chester David Hartranft and Waldo Selden Pratt who was appointed, in 1882 as Instructor in Ecclesiastical music. It was in 1880 that the Hosmer Hall Choral Union was organized and Prof Pratt took over his duties. The set consisted of complete music of Bach, Beethoven, Handel, Mendelssohn, Mozart and Palestrina. After they were received the volumes had to be bound.

The Hartford School of Music wanted these volumes. They were not allowed to circulate, but sat on the shelves in the library, and were not of much use for the Hartford musicians who wanted to take them where there was a piano. Once in a while a volume was loaned to the School of Music. President Russell Stafford presented to the Executive Committee of the Board of Trustees of the HSF, March 27, 1956, an offer from the Hartford School of Music to purchase for $300 the collection of Mozart from the Case Memorial Library. The librarian, Mr Sheppard, approved the sale. It was voted to authorize the President and Librarian to sell the Mozart Collection, after they have been assured that all conditions are favorable to the Hartford Seminary Foundation.

The matter was brought up again when Duncan Brockway became librarian. It was decided that this entire collection was too valuable to sell. It was, therefore, turned over to the Hartford School of Music on a temporary loan.

NEW CURRICULA

1967-70245

The Alumni Council Recruitment Committee, on September 29, 1967, brought to the attention of Hartford Alumni the reorganization of the curricula leading to the professional degrees of Divinity and Master of Arts in Religious Education. The fundamental concerns were: (1) The desire to act responsibly towardd "the essential nature of the church and ministry, vis a vis the needs of the world" and (2) The growing re cognition that the present generation of students is by no means committed to a particular form of ministry and that some seriously question the viability of a ministry within the present structure of the church at all... The Calder Foundation is making available $200,000 for scholarship-student aid grants. This represents a substantial increase in the amount of money that we can offer to students who are interested in the Christian Ministry.

There have been many attempts to change the curriculum at the HSF but it was in May 1969 that the greatest change was made -a formation of a graduate cner of religious studies on the St Joseph Campus. This was announced by the president of St Joseph College and Pres James N.Gettemy of the HSF. The new center will be called McAuley Institute of Religious Studies and will draw faculty from both schools. St Joseph will concentrate on Western philosophy and Latin and Greek and modern language departments; while the HSF will offer courses in Islamic and Hindu studies, Muslim philosophy, and language cpurses in Hebrew, Aramaic, Syriac, Arabic, Hindi and Sanskrit.

The HSF started a new program in 1969-70 year. The new curriculum, the result of months of study and follows the model of the letter "Y" with three major degrees offered: A new 2 yr MA degree in religious studies - a first graduate degree for those who wish to engage in ministry or teaching. This is the basis of the "Y". The two branches of the "Y" are Master of Divinity and Doctor of Philosophy.. The Master of Divinity , a 12 month program, will be offered in 1970-71. The The Master of Arts in Relig. Studies is the prerequisite. Doctor of Phil is for those students whose primary aim is teaching and research in field of religion in colleges, universities and seminaries.. . A feature of the new curriculum is the increased emphasis on independent study and research. Required courses have been reduced and each degree candidate must submit a thesis or project.

Hartford Seminary Opens Monday; Curriculum New

Classes for the 225 students enrolled this year at Hartford Seminary Foundation will begin on Monday.

Of the total enrollment, there are 100 new students. Orientation activities for this group began Tuesday.

Hartford Seminary, a fully accredited, co-educational graduate school, draws students of all faiths with a variety of vocational interests. The seminary's programs offer preparation for the ministry, and for teaching and research in the field of religion.

A new curriculum — a complete revision of the seminary's programs of study — is being inaugurated this year. Three degrees, the master of arts in religious studies, the master of divinity, and the doctor of philosophy, form the core of the new program.

Courses are offered in five areas of study: Biblical studies, history of religions, human nature and religion, theological studies and ministry studies. Required courses have been reduced to a minimum, and there is an emphasis on independent study.

Some 80 courses — including offerings in African studies, mass communication and several languages — will be available to students first semester.

Studies in the major world religions — Christianity, Judaism, Hinduism, Islam, and Buddhism — are an integral part of the curriculum. In the area of languages, courses are offered in Hebrew, the Semitic languages (Aramaic, Syriac, and Ugaritic), Greek, Arabic, Hindi, and Sanskrit. The seminary is also offering a series of afternoon and evening graduate courses for area college graduates.

This semester also marks the beginning of a graduate program of religious studies being offered jointly by Hartford Seminary Foundation and the Graduate Division of St. Joseph College. Known as the McAuley Institute of Religious Studies, the program will offer concentrations in six fields: Philosophy, religion, history, literature, medieval research, and biblical research.

Faculty will be drawn from both schools (20 seminary faculty members are participating), with the Institute centered on the St. Joseph College campus. Courses will lead to the Master's Degree at St. Joseph and may be integrated into existing graduate programs at Hartford Seminary.

H. Times 02/69

St. Joseph's, Seminary Join for Religious Institute

—[Times Photo by Einar Chindmark

Institute Executives

Looking over some library materials are the Rev. Francis J. Lescoe of St. Joseph College, institute chairman (left), Sister Mary Consilia, Dean of Graduate Studies at St. Joseph's, and Dr. Willem Bijlefeld, Dean of Hartford Seminary Foundation (right).

St. Joseph College and the Hartford Seminary Foundation are in the midst of an ecumenical venture, having pooled their resources to establish the McAuley Institute of Religious Studies.

The Archdiocese of Hartford gave approval for this Roman Catholic and Protestant educational co-existence, which began with the opening of the fall term.

Sister Mary Consilia, Dean of Graduate Studies at St. Joseph College, explained the program as an "economical endeavor to pool resources of both institutions and get the most value possible."

The institute, in which only graduate students may participate, is designed to help develop scholars in the field of religion and to train teachers of religion for both Catholic and non-Catholic high schools and colleges.

The courses in the program are designed to give a background in philosophical, literary and historical traditions of the past as they relate to modern religious trends.

"The institute is integrated into the total curriculum so that the work done in its courses can be applied toward graduate degree credits at both schools," said Dr. William Bijlefeld, Dean of the Hartford Seminary Foundation.

Six fields of study are open to students who are enrolled in the institute:

- Philosophy, both Eastern and Western
- Religion: history of religion, theology, anthropology of religion
- History (including African Studies)
- Literature
- Medieval research
- Biblical research

Dr. Bijlefeld said that one of the attractions of the program is the ecumenical Christian and provisions for the study of other religions.

The institute is trying to provide a facility for teachers of religion, for students who have an undergraduate concentration of credits in philosophy and theology and for Protestant and Jewish divinity students.

The institute received an invitation from Rome to become an Associate Founding Member of the newly-formed Ecumenical Institute for Advanced Theological Study in Jerusalem, which will open in 1970. This institute, which is being constructed on a 35-acre site presented by Pope Paul VI, will be staffed by world-renowned scholars from the Roman Catholic, Orthodox, Protestant and Anglican communions.

As an Associate Founding Member, the McAuley Institute will be able to send a selected number of its graduate students each year to this center.

NEW CURRICULUM

The Hartford Seminary Foundation now (1970) offers four areas of study: Biblical Studies, History of Religions, Human Nature and Religion, and Theological Studies. The curriculum, entirely revised during the 1968-1969 year, emphasizes independent study, with required courses at a minimum. These studies lead to three graduate degrees: the Master of Arts in Religious Studies, the Doctor of Philosophy, and the Master of Divinity.

Among the new courses in area of Human Nature is "Power and Conflict: Ethical problems of Protest, Violence and War.". Another course in this area is "Corporate Structures in Contemporary Urban Society."

Courses in the following languages are offered: Hebrew, Aramaic, Syriac, Ugaritic, Greek, Arabic, Hindi and Sanskrit, and studied in the major world religions - Christianity, Judaism, Hinduism, Islam, Buddhism - are an integral part of the curriculum.

With all the excitement of changes in curriculum and degree requirements and degrees granted in 1971 it is interesting to note the degrees that were offered in other years:

HARTFORD THEOLOGICAL SEMINARY

Bachelor of Sacred Theology	1894-1901
Doctor of Philosophy	1895-1946
Doctor of Sacred Theology	1897-1933
Bachelor of Divinity	1898-date
Master of Sacred Theology	1909-date
Bachelor of Sacred Music	1902-1914
Master of Arts (Trinity College)	1915-date
Doctor of Theology	1946-date

HARTFORD SEMINARY FOUNDATION

Doctor of Philosophy	1946-date

Hartford School Religious Education

Bachelor of Pedagogy	1905-1925
Master of Pedagogy	1914-1925
Doctor of Philosophy	1916-1946
Bachelor of Religious Education	1925-1944
Master of Religious Education	1919-1944
Bachelor of Science	1937-1944
Master of Arts	1927-date

KENNEDY SCHOOL OF MISSIONS

Bachelor of Sacred Theology	1925-1934
Master of Sacred Theology	1925-1943
Doctor of Philosophy	1923-1946
Master of Arts	1926-date

In 1971 there were Master of Divinity, -13; eight of these had received MA from HSF in 1970; Degree of Bachelor of Divity - 2; Master of Arts in Studies of Religion-5; Master of Arts in Social Sciences and Religion (non-thesis degree) - 1; Master of Arts in History of Religions - 2; Master of Arts ib Religious Studies - 6; Doctor of Philosophy - 6.

the hartford seminary foundation 55 elizabeth street hartford conn. 06105

Robert C. Batchelder
Associate Professor
Christian and Social Ethics

April 25, 1968

To the HSF community:

Lynn McDowell's letter plunks the issue right in our lap -- where it belongs. How deep is our sense of urgency over the racial crisis in our midst, and how deep is our commitment to racial justice. To be quite specific: is our urgency and commitment deep enough to cause us to stop doing business as usual, and to put forth new effort in new directions -- in our own personal and corporate life?

There is nothing wrong with making a contribution to SCLC, as long as this is done in addition to substantive changes in our basic budget and allocation of energy and manpower. But if our contribution is made instead of any important change in our way of doing things in our daily routine as an educational institution -- then we properly stand condemned.

At what points might we make significant changes? Some suggestions:

(1) Recruiting of students: Are we merely "non-discriminatory" or are we aggressively seeking out black students? Are we willing to subsidize black students with leadership potential, as well as white students with high grades in college -- what are our priorities for use of scholarship money? Granted a desire to attract Negro students: how can this be done, given the breakdown of trust between white establishment and black militants? Have we established the necessary working relationships with ministry boards of Negro denominations, with local Negro congregations, with colleges and universities where Negro students are? Are our entry requirements and style of operation such that we attract basically middle class types and screen out potential leaders of other backgrounds?

(2) Academic design: Are we designing a program of studies vitally enough related to the burning human issues of our time to attract students who are concerned to be "where the action is"? Is action-involvement in the struggle for human wholeness so important in the educational life of both students and faculty that others will be attracted here because of what we are doing as well as be what we are reading?

(3) Faculty: When will we employ our first (and second, and third, and . .) Negro faculty member? And is the Negro Ph.D. the only one who can make a legitimate contribution to the educative process here? Are we willing and flexible enough to seek out, listen to, and pay for the practical wisdom about church and world already present in the Hartford Negro community, so that it can feed into and strengthen our preparation of men and women for ministry?

If we are serious, we must ask and seek boldly to answer questions like these.

Robert C. Batchelder

PROCEDURES FOR RENAMING ALUMNI B.D. DEGREE TO THE

DEGREE OF MASTER OF DIVINITY

A) To obtain new diploma:

Alumnus will send to the Dean's Office the original diploma plus twenty-five dollars. The new diploma will include the dates of the original, but will be signed by present officers of the Foundation. (The transcript will also be changed appropriately.) Allow up to eight weeks for processing.

B) To obtain letter of equivalency:

Alumnus will send to the Dean's Office fifteen dollars plus a letter requesting a statement that his degree has been renamed. The Foundation statement will read:

> This is to certify that the degree of Bachelor of Divinity, conferred upon (name) on (date), has been renamed Master of Divinity.

(The transcript will also be changed appropriately.)

PLACES OF INTEREST FOR STUDENTS TO VISIT

East Windsor Hill (South Windsor)

Home of Bennet Tyler, the 1st President, 1834-1857

Home of Erastus Ellsworth

Home of Asahel Nettleton

Ellsworth Memorial High School - Cornerstone that of the Theological Institute of Connecticut - 1834. Pillars of this school are the original pillars of the old Chapel.

Old Cemetery in back of this High School - Property of the Trustees of the Hartford Theological Seminary. Here are buried Bennet Tyler, Asahel Nettleton, Erastus Ellsworth and members of their families.

East Windsor Cemetery - On same road and same side of street. This is the Timothy Edwards Cemetery - the father of Jonathan Edwards.

Farmington Conn. - Slaves from the Amistad Ship were housed here.

Cornwall, Conn. S.J.Mills - Cornwall Mission School, and Obbokiah's grave

Goshen, Conn. Home of A.C.Thompson- Thurston - Hiram Bingham - Harvey.
For information on these men see Thompson Manuscript Volumes, in Archives.

Bethlehem - Home and grave of Joseph Bellamy.

Coventry - Nathan Hale House - George Calhou and the Hale Donation Fund.
Home of Jesse Root - First President of the Hale Donation Fund.

Hartford - Mark Twain House, Harriet Beecher Stowe house

Connecticut Historical Society with its new Museum wing.

West Hartford - Noah Webster House on North Main Street.

PUBLICATIONS OF THE HARTFORD SEMINARY FOUNDATION

1. THE HARTFORD SEMINARY RECORD; edited by Prof.A.L.Gillett,W.S.Pratt,A.T.Perry etc.,was begun October 1890; a bi-monthly until August 1896,and as a Quarterly beginning with v.7,November 1896 and continued until v.23,1913,before the founding of the HSF. This was a scholarly magazine with articles by Professors, book reviews, and Student and Alumni news. DISCONTINUED

2. THE HARTFORD SEMINARY BULLETIN began with v.1 1914 and continued until v.18, March 1932. This included five issues a year: Address list,Commencement news, Alumni,Catalogue,and President's reports; v.16-18,contained four issues and the Catalogue was issued separately. DISCONTINUED UNTIL RE-ISSUE in 1946

3. THE HARTFORD FOUNDATION BULLETIN began again with June 1946,and published two issues a year,all numbered consecutively ; last issue March 1960. DISCONTINUED

4. AVERY ECHOES. Mimeographed;published by Dr Barstow and was a brief news item of the faculty,etc. Started January 1931 and had 18 issues to Jan 2,1936. DISCONTINUEd

5. HARTFORD ECHOES; began October 1936 and continued through May 1945;published monthly and edited by Dr Barstow. DISCONTINUED

6. THE LANTERN. Published by the Alumni Association of the Hartford School of Religious Education. Started April 1939.

7. THE FOUNDATION STONE started by the students as a student news sheet. It was mimeographed and began in 1943. Three numbers issued until 1946. DISCONTINUED BUT continued by THE FOUNDATION

8. FOUNDATION. Mimeographed. Began Dec 17,1947 and continued through 9 issues until October 11,1948. DISCONTINUED

9. STUDENT QUARTERLY. A quarterly published by the students under the Student Volunteer Movement, 1901-1906. DISCONTINUED

10. ALUMNUS; published by the HTS and started December 1936 with 9 issues from 1936-1941,January. DISCONTINUED. Re-issued in October 1952 with a mimeographed listing of graduates by classes. Two parts received October 1952 and March 1953.

11. CHRISTIAN WORKER. Published by the School for Christian Workers in Springfield. v.1,April 1892-May 1893. DISCONTINUED

12. TOWER PAPERS. Issued by the Campaign Office,No.1-3

13. TOWER TOPICS; typewritten and mimeographed. From Mr Carter's office- news items on one sheet. Began Sept 1951 Continued by HARTFORDIAN

14. STUDENT NEWSLETTER. Unofficial ogan of the Student Association. Began Oct 1953. DISCONTINUED

15. HARTFORDIAN; continued TOWER TOPICS. Began STILL GOING

16. HARTFORD QUARTERLY: four issues a volume: Fall,winterm spring and summer Continued the BULLETIN. Scholarly paper. Began v.1,1960-Winter 1968 DISCONTINUED

New Publication

The first issues of The Hartford Seminary Foundation *Newsletter* were recently published by the Seminary's Public Relations and Development Office.

The *Newsletter,* which was distributed throughout the Greater Hartford community, will be a means of drawing public attention to future lectures and events and of giving the public some idea of the goals, traditions, and programs of the Seminary.

The *Newsletter* format—a one page flyer—is simple and direct, and was designed by the firm of Lowengard and Brotherhood, the Seminary's public relations consultants.

The new publication will be printed eight or nine times during the academic year.

Winter 1969

THE MUSLIM WORLD

The Muslim World was founded in 1911 by Dr Samuel Marinus Zwemer, pioneer missionary to Arabia. It was a quarterly, under the title of The Moslem World and was "to interpret Islam as a world-wide religion in all its varied aspects; to point out the true solution of the Moslem problem; to be of practical help to all who toil for this end, and to awaken sympathy, love and prayer on behalf of the Moslem World." During its early years it was owned by the editor and published for him by the Nile Mission Press and the Christian Literature Society for India, in London, 1911-1916. After the outbreak of World War I it was removed to New York where it was published by the Missionary Review Publishing Company, 1917-1937. Dr Zwemer had always taken a great interest in the HSF and the Islamic Department in the KSM and hoped that the Foundation would resume responsibility. It was not until January 1938 when Dr Edwin E. Calverley became co-editor that a plan was formulated whereby the HSF should adopt it as part of its service. This plan was conditional upon the raising of a special fund in honor of Dr Zwemer's 70th birthday, which would be available to supplement the normal income. Although the complete fund was not raised, the words: "Published by the Hartford Seminary Foundation" have appeared on the title page since that date. In July 1947 Dr Calverley became the editor and all the records were transferred to Hartford.

Its objectives, as stated by Dr Duncan B. Macdonald, in his editorial of the January 1938 issue still holds. He said: "The ultimate object of this quarterly is still to draw the hearts and minds of Moslems to the great fact of Christ and to His work in and for the world. Whatever is of importance to the World of Islam is still our subject. The spiritual welfare of Moslems is still our object. Goodwill toward all is still our method."

From July 1947 to July 1952 Dr Calverley became sole editor; from then to April 1960 Dr Calverley coedited the magazine with Dr Kenneth Cragg who came to occupy the Chair of Islamics in 1950. Elmer Douglas became editor in 1960 until the coming of Prof William Bijlfeld.

Elmer Douglas states in The Hartford Quarterly for Fall 1961: "The Muslim World approaches the task of promoting mutual understanding in Muslim-Christian rekations by the publication of articles,information and book reviews prepared by competent writers of several faiths...It seeks to present to readers of all faiths a true and adequate picture of Islam as it frankly attempts to make known Christian thought,, Those respohsible for The Muslim World believe that it has a ministry to fulfill among Christians and Muslims, one that is dependent on respect for the truth and a desire for mutual understanding,and motivated by the imperative of Christian charity..."

More than 50% of subscribers are outside of the United States.

SOCIAL LIFE

In the early days of life on the present campus there were many parties and receptions for the three schools. At the opening of the Seminary each school would have an opening reception, sometimes in the form of a play or musical program. There were always Open Houses for Mackenzie Hall, Hosmer Hall and Thompson Hall. The students would rush around weeks ahead of time to get their rooms in apple-pie order, decorate them and have dishes of cookies or candies on hand for the guests to nibble. Guests would wander from room to room, enthused over the rooms. For Hosmer Hall a stage was erected at one end of the "dining room" and a play depicting the History of the Seminary was presented. One entertainment at Hosmer Hall, the Calverleys put on a stunt - a medical one with a slide down which various articles slid - going down to the stomach! These entertainments were usually followed by dancing with victrola music. . The opening party of the Kennedy School of Missions was very interesting. The missionaries would come in the costume of the country in which they were working. Statistics were taken under the supervision of Prof Gleason, as to what countries were represented, who had come the furthest, and how many states were represented. One year the missionaries, as well as the other guests, displayed their hobbies.

For one entertainment in Mackenzie Hall I gave money to Skewes to build a st age at the fireplace end of the living room which could be taken up and stored in the basement. That year we did a folk-dance on the stage. This stage was used for many years. The Halloween party at Mackenzie was a backward one and costumes had to be put on backwards. I wore a mask on the back of my head with a scarf over my face. I had to back up to people to shake their hands. It was rather difficult to powder one's nose but I was able to accomplish it several times. At another Halloween party, in Hosmer Hall, I was Captain Kid with a black patch over one eye a red cape, a bandana tied over my head, a curtain rod ring for an ear-ring, and a hand garden weeder tied to my hand for his hook. I made people shake hands with the hook. I think I received a prize for the cleverest costume. Another night no

costume could be worn that was later than 1895. I wore my Mother's wedding dress, 1892, long train and all, and I taught the folk dance for that event!

At Mackenzie H all,on Valentine's day, and for several weeks later, the girls would have "Heart Sisters" but no girl knew who her heart sister was. Their idea was to do something nice for her - flowers in her room, or any other nice favor and the girls would try to guess who their sister was. I do not know whether this is done now or not.

On Sunday nights when supper of hot chocolate and sandwiches were served in front of the fireplace Dr Mackenzie would read selections from "Beside the Bonnie Briar Bush" and it was nice to hear his Scotch brogue.

Soon after moving to Mackenzie Hall a social room was fitted up in the basement of Mackenzie Hall and it was named "Reed Hall". If students had any late typing of papers it was done down here in Reed Hall.

The yearly student-faculty banquet and entertainment was held in Asylum Hill Church Parish House in 1936. Women on the staff were supposed to make costumes for the professors out of newspapers. The professors were chosen before the party without their knowledge. After dinner was over the girls put on little black masks went around the room and tapped the back of their victims and took them behind the scenes. They were then dressed up in the paper costumes. Prof. Groebel came on the stage and went to sleep in a large comfortable chair. The creatures that came on the stage were products of his dream. First came Dr Potter dressed like a robin. He hopped in and hopped all around, looking for worms. It was very funny. I came in dressed like my dog, Teazle, and chased the robin. I was supposed to dress Prof Hart like his dog, Laddie, but he did not come. Prof. Hodous was Josephine with his train made up out of the Sunday Supplement. Prof Elmer Johnson followed as Napoleon. Prof Bailey was Moses and Dr Thayer was Queen Elizabeth. This entertainment was followed by the students who contributed a panel discussion on curriculum and represented the differemt professors.. The student who imitated Dr Potter convulsed every one. He would pound the table, and interrupted every one and finally said: "I am tired and I am going home."

One of the advises the real Dr Potter gave to Phil Rose when he started to preach at the church in Buckingham was that he should pound the table and pound the table to emphasize his points. When Dr Potter agreed with anyone he would always say "Amen" and when there was a speaker, you could hear, from the audience the loud "Amen" and you knew that Dr Potter was present.

Many times this student-faculty banquet would be held in Center Church Parish House and after dinner members of the Hartford Seminary Waffle Club would adjourn to my house for dancing and waffles.

THOMPSON HALL OPEN HOUSE

In 1937 Mother described going to Thompson Hall Open House but guests went first to Mackenzie Hall for a most unusual entertainment, by the missionaries. This was well worth seeing. First there was an Egyptian scene - a street fender calling his wares. Willard and Louise Carter were tourists. They went through the different scenes as tourists. Next scene was a RR station in India - a station master with his servant fanning him vigourously all the time - different nativiwes would come in - one man with 15 children and as the others looked on he played fascinating games with the children. Prof Pitt was a most realistic beggar. Last two scenes were Chihese and Japanese. We had refreshments and then went over to Thompson Hall where the different people displayed native things they had brought with them. Philippine weaving was shown by one couple and they wore woven costumes..

THESIS PARADES

A few of these parades were given on the Girard Avenue campus. In 1928 Ralph Krout, dressed as a little old lady with a bonnet, pushed a wheel-barrow on whi h was a large trunk containing his thesis. Vardis Brown's thesis was on the Customs of the Palestinians and she was dressed as a Palestinian woman with a large bundle on her head labelled "Costumes" and carried bundles of Palestinian material, labelled "Food", "Dwellings" "Productions" etc. Yobo Yasumura posed as a blind beggar, with cane and carrying a sign "Help the Libido". Another year a model T Ford filled with the theses, was pushed by the seniors down Girard Avenue and up to Hartranft Hall. The Class of 1929 had a funeral procession through Avery archway, on a cold, damp and rainy day. Al Penner posed as Dr Mackenzie. The theses were in a large coffin. The funniest one was in 1931. It took the form of a wedding between Patience Divinitatis and the Hartford Seminary Foundation. President Barstow promised to take "Patience Divinitatis to my scholarly life, to have and perhaps to hold from this day forward, for better or probably for worse, in joy and in pain with a lexicon and encyclopedia to study and perchance to understand, according to the dictates of the catalog." Four of the men, Clarence Cossum, Ferris Reynolds, Sumner Johnson and Dudley Knowman, were dressed as flower firls and carried bushel baskets filled with real flour which they scattered to right and left as they came down from Hosmer Hall to Hartranft Hall. Chester Terry was the bride, Dr Barstow the groom, Harry Miner, the minister, and John Peter the best man. There were "male" bridesmaids, Alfred Rapp, the ring bearer. These parades were discontinued a few years before the Seminary stopped requiring BD theses.

THESIS PARADE - Class of 1928

Jobo Yasumura

Vardis Brown

Customs of
Palestine

Ralph Krout

Graduating Class of 1928

Thesis Parade

Byron Russell Branson
Harriet Vardis Brown
Emmer Maurice Bussey
Carl Gideon Charn
George Albert Everett
Ralph Krout
Ruth Stellhorn Mackensen
Teiko Tanioka
Orville Donley Ullom
Jobo Takeyo Yasumura
Carroll Holloway Kenworthy ng

Class of 1929

Albert Linscott Coombs
Paul C. Kepple
Ralston Godshall Oberhaltzer
Cecil E. Pearson
Albert J. Penner
Harold Boyt Smith
Dudley Francis Snowman
Raymond Morse Squire
Sherman Dale Tarbell

Harry Miner HTS. 1931
author of Thesis Parade—
"Wedding ceremony".
Miner was the minister and
Sumner Johnson was one of the
flower attendants.

Newbury, Mass.
July 6. 1971

Elizabeth:

It was kind of you to go to the trouble of finding and sending me a copy of the "Marriage Service"! It gave Mary and me many a chuckle as we read it. To be truthful, I had forgotten most of it, and asked myself the question "was I so frivolous in those far off days?" But we had fun in those days and I cherish the memory of them very much. Thank you for sending me the "service" - I will put it in my archives so others may one day wonder what it was all about.

The campus looked very much the same as 40 years ago, but the people, the faculty, and the students looked very different. It was good to see you, & hope you are having a pleasant summer.

Sincerely, Harry

Al Penner and Dr Mackenzie

1929

1931
Wedding of Patience Divinitatis to HSF

Clarence Cossum
Francis Hazeltine
Sumner Johnson
Clarence Macon
Harry Miner
John Peter
Alfred Rapp
Ferris Reynolds
William Rooke
Stanley Sargent
Frederick Schlegel
Leslie Shaffer
Jesse Smucker
Dudley Snowman
Sherman Tarbell
Kenneth Teed
Chester Terry
Leonard Vanderwater

Minister

Dearly beloved, we are gathered together here in the shadow of this great tower, and in the presence of this august body of intelligentsia, to join together this Man and Woman in the bondage of Traditional Requirement, which is an ancient estate, instituted by the Faculty in the time of the student's innocency; which estate is commended and required by Saint Potter to be honorable among all students, and therefore is not by my to be entered into unadvisedly or lightly, but surely studiously, strenuously, sorrowfully and in the fear of untoward consequences. Into this remarkable estate these two persons present come now to be joined. If any man can show just cause, examiners, advisers and other privileged persons included, why they may not advantageously be joined together, let him keep quiet and hereafter eternally, forever, both in class and out, hold his peace.

To those about to be married.

I require and charge you both, as ye will answer at the dreadful day of examination when the objective and subjective, psychological and philosophical, chronological and historical, grammatical and syntactical, constructional and obstructional, secrets of all theses shall be disclosed, that if either of you know any impediment why ye may not graciously be joined together in harmonious appreciation, ye do not confess it. For be ye well assured, that if any member of the faculty and a thesis be joined together otherwise than the powers that be decree, their marriage is antinomian but fortunate.

To the groom

Supreme Soverign of the destinies of students, All Honorable President Barstow, wilt thou have these theses to thy presidential life

to live and ponder together after the Seminary ordinance, in the troublesome enactment of forgotten decades. Wilt thou love them, shelter them, and keep them from the icy blasts of limitless time in the library, and forgetting those that went before, and those that may come after, keep thee only them, so long as ye both shall remember each other? If so answer, "SURE, YOU BETCHA".

To the bride.

Light of the midnight oil, surge of the mind's great sea, Lamentable and regretable, but inexplicable Patience Divinitatis Thesis, wilt thou go to this man, embracing him according to the canons of seminary usage to live and strive together after the law of eternal requirements, in the estate of lowly supplication. Wilt thou please him, satisfy him, harass and perplex him, and forsaking all others, keep thee only unto him until the mists of historical time clothe his mind with benign forgetfulness? If so, answer "IT'S A GO".

To all. Who giveth this woe of man to be joined to this judge of men?
Answer. "We do, and how!"

Groom repeating after minister.

I, President Barstow, take thee Patience Divinitatis Thesis, to my scholastic life, to have and perhaps to hold from this day forward, for better or probably for worse, for richer or (how)poorer, in joy and pain with a lexicon and encyclopedia, to study and perchance understand, according to the dictates of the catalog, and thereto I plight thee my sympathy.

VISUAL EDUCATION DEPARTMENT

In the October 1970 News Sheet of the Hartford Seminary Foundation there is an account of the Audio-Visual department in which Dr Hornell announces "audio-visual equipment is ready to be rented or borrowed...Rental is for twenty fours hours and a rental fee will be charged for those using equipment off campus, and a $1.00 fine per hour for overdue equipment."

It is interesting to note that there was a Visual Education department back in 1937 when Fred Bunker, a retired African missionary of the ABCFM, came to the Seminary and presented to the Seminary a large collection of slides on Africa. However this slide collection was originally started by Prof Edwin Knox Mitchell and Prof Lewis Paton in the old buildings on Broad Street. This was enlarged by the generous contribution of thousands of slides given by Fred H.Bunker. This collection consisted of numerous lectures in book form with the corresponding slides. Most of these were a loan and when he left he took them with him. While in charge of the Visual Education Department he had a dark room in Hosmer Hall in which the students could make their own slides.

The slides were arranged alphabetically by subjects or countries and under each subject they were re-divided according to the library classification. If a lecture was desired on architecture of the various countries the seeker would look under China and then under V12, architecture. For example Architecture in China, ChV12; India, In.V12, and Japan, JaV12. The same system applied to other subjects. In front of each slide was a white card describing the slide which did not circulate, but in some cases there were blue cards also which did circulate. A friend of Prof Myers gave many slides on Church Architecture, and Prof Pratt had slides made from pictures he took on cathedrals of Europe.

I believe many of these slides are now in the Museum Collection or destroyed. There was a time when they were very popular for use in Church work but the need of them soon dropped when the kodachrome slides were invented. We had a stereoptican lantern which was in the library for rental and a movie machine donated by one of the professors.

SLIDE COLLECTION - CLASSIFICATION

AFRICA - General	Af
Egypt	Af73
East Africa	Af74
South Africa	Af75
Rhodesia	Af751
Zululand	Af754
Natal	Af755
West	Af76
Congo	Af77
West Central	Af78
North	Af79
ALASKA	Al
Bulgaria	Bul
Burma	Bur
China	C
Church History	Ch
Finland	F
Greece	G
Hawaii	H
Hymns	Hy
Immigration	Im
India	In
Indians	IS
Japan	Ja
Java	Jav
JESUS CHRIST	JC
Annunciation to Baptism	JC4
From Baptism to Galilean ministry	JC5
From Galilian ministry to Last week	JC6
Miracles	JC6M
Parables	JC6P
Jesus as a Man	JC7
Last Week	JC8
Resurrection and Ascension	JC9
Korea	K
Latin America	LA
Negroes	N
Palestine	PA

Persia	Pe
Philippine Islands	PI
Portraits	Po
Puerto Rico	Pu
Russia	Ru
United States	US
Worship	Wor

Audio-Visual Equipment Rental

Dr. Hormell announces that various audio-visual equipment is ready to be rented or borrowed, however there are a few "ground rules"---
The equipment may be borrowed by picking up a check-out form in the Public Relations Office or the Mail Room.
Place your order at least 2 days in advance of date desired and specify the number of hours or days you will be using the material and equipment.
Pick up equipment at the time specified for check out; sign a form and leave it with the telephone operator.
There will be a $1.00 fine per hour for overdue equipment.
Usually, the rental is for twenty-four hours unless arranged specially with Mike Lenert.
Rental fee will be charged to everyone using equipment off campus as well as to those off campus groups or individuals using equipment on campus.
A list of available equipment and fees for each type may be obtained in Mr. Breckenridge's office with the forms.
Available equipment includes:
1. stereo or regular cassette recorders
2. portable record players
3. 16 m. projectors
4. slide and strip projectors
5. overhead and opaque projectors
6. various-sized screens

Dr. Hormell hastens to add that he has only equipment and resource information. With notice, he can advise you of where to get specialized needs in audio-visual aids. Mike Lenert has started to catologue all media resource information which will soon be made available in the Library. Other information on this educational enrichment may be directly answered by Dr. Hormell.

FACULTY HARTFORD THEOLOGICAL SEMINARY

BROAD STREET 1878- 1926

Chester David Hartranft (1839-1914) Professor of Biblical and Ecclesiastical History 1878-1891; Instructor Encyclopaedia and Methodology 1888-1903; President 1889-1903, Professor of Biblical Theology 1891-1898, Professor of Christian Theology 1898-1903, Honorary President 1903-1914

Clark Smith Beardslee (1850-1914) Instructor in Hebrew 1879-1881, Associate Professor of Systematic Theology 1888-1890, Professor of Biblical Dogmatics and Ethics 1890-1907, Professor of Biblical Homiletics, 1907-1914 HTS 1879

Henry Hopkins Kelsey (1853-1926) Instructor in Voice Building and Elocution and Assistant Librarian 1879-1882 HTS 1879

Lewellyn Pratt (1832-1913) Professor of Homiletics 1880-1888

Edwin Cone Bissell (1832-1894) Professor of Hebrew Language and Literature 1881-1892 HTS 1879

William Washburn Sleeper (1855-1927) Instructor in Music 1881-1882 HTS 1881

Waldo Selden Pratt (1857-) Instructor in Music and Voice Building 1882-1884, Associate Professor of Ecclesiastical Music and Hymnology 1884-88, Professor of Ecclesiastical Music and Hymnology 1888-1917, Professor Liturgics 1917-1925 and Emeritus

Ernest Cushing Richardson (1860-) Librarian 1884-1890, Associate Professor of Bibliology 1885-1890. HTS 1883

Augustus Charles Thompson (1812-1901) Lecturer on Foreign Missions 1884-1901.

Frederick C. Robertson, Instructor in Elocution 1886-1889.

Andrew Constantinides Zenos (1855-) Professor of New Testament Exegesis 1888-1891

Graham Taylor (1851-) Professor of Practical Theology 1888-1892

Arthur Lincoln Gillett (1859-1938) Instructor in Apologetics 1888-1889, Associate Professor 1889-1895, Professor 1895-1928 and Emeritus, HTS 1883

Williston Walker (1860-1922) Associate Professor of Mediaeval and Modern Church History 1889-1891, Professor of Germanic and Western Church History 1891-1901 HTS 1886

Charles Sumner Nash (1856-1926) Instructor in Elocution 1889-1891, and in Biblical Theology 1890-1891 HTS 1883

William Cushman Hawks (1862-1905) Assistant Librarian 1889-1905, Tutor in Aramaic, 1892-1905.

Austin Bradley Bassett (1859-1916) Lecturer on Experimental Theology 1889-1905, Associate Professor and Secretary 1905-1916.

HTS 1887

FACULTY - HARTFORD THEOLOGICAL SEMINARY

Frederick Berg Hartranft, Tutor in German, 1890-1893, 1902-1922
Alfred Tyler Perry, Librarian 1890-1900; Instructor in Bibliology 1890-1892, Associate Professor 1892-1897, Professor 1897-1900
Melancthon Williams Jacobus, Professor of New Testament 1891-1928 Acting President, 1902-1903, Dean 1903-1928, Emeritus-1937
Edwin Knox Mitchell, Professor of Graeco-Roman and Eastern Church History, 1892-1925, Graduate Professor of Church History, 1925-1929 and Emeritus.
Charles Marsh Mead, Professor of Christian Theology, 1892-1898
Lewis Baylis Paton, Instructor in Old Testament 1892-1893, Associate Professor 1893-1899, Professor 1899-1932 and Instructor in Assyrian and Cognate Languages, 1892-1932
Alexander Ross Merriam, Professor of Practical Theology and Christian Sociology, 1892-1917, Emeritus 1917-1927
Duncan Black Macdonald, Instructor in Semitic Languages, 1892-1894, Associate Professor 1894-1899, Professor of Muslim Lands, 1900-1932 and Emeritus
Edward Everett Nourse, Tutor and Instructor in New Testament Canonicity and Textual Criticism, 1892-1929, Instructor in Biblical Theology, 1898-1900, Associate Professor 1900-1905, Professor 1905-1929
Charles Cummings Stearns, Associate Professor of Archaeology and Curator of the Museum, 1893-1895
Otto B. Schlutter, Instructor in German, 1893-1901
Cecil Harper, Instructor in Elocution, 1894-1901
Curtis Manning Geer, Associate Professor of Germanic and Western Church History, 1901-1906, Professor 1906-1922, Instructor in Ecclesiastical Polity, 1901-1922, Professor of Social Service, 1922-1933, Emeritus
Stephen Tracy Livingston, Associate Professor of Elocution and English, 1901-1904
Judson Smith, A.C. Thompson Lecturer on Foreign Missions, 1901-1906
Edward Warren Capen, Alumni Lecturer on Public Charities of Connecticut, 1901-1904, Lecturer on Special Phases of Sociology, 1904-1914, A.C. Thompson Lecturer on Foreign Missions, 1909-1910, 1911-1913, 1914-1915, Dean KSM 1911-1939, Emeritus
William Arnot Mather, Acting Librarian, 1901-1902
Walter Laurie Hervey, Lecturer on Religious Pedagogy, 1902-1904
George Ellsworth Dawson, Professor Psychology, HSRE 1902-1919, HTS 1907-1919
Charles Snow Thayer, Librarian, 1902-1944, Professor of Bibliology, 1902-1944
William Douglas Mackenzie, President and Professor of Christian Theology, 1903-1930, Emeritus
Samuel Simpson, Associate Professor of American Church History, 1903-1909
Calvin Caroll Thomas, Instructor in Elocution, 1904-1905
Edward Porter St John, Professor Pedagogy, HSRE 1905-1917, HTS 1907-1919
Mardiros Harootian Ananikian, Assistant Librarian, 1905-1924
John Wesley Wetzel, Instructor in Elocution 1905-1917, Vocal Science and Effective Speaking, 1917-1927
Elwood Gardner Tewksbury, A.C. Thompson Lecturer on Foreign Missions, 1906-1907
Harry Gaston Bissell, A.C. Thompson Lecturer on Foreign Missions, 1906-1907
John Kinne Hyde DeForrest, A.C. Thompson Lecturer on Foreign Missions, 1907-1908
Samuel Angus, Instructor in New Testament Greek, 1907-1910
John Ernest Merrill, A.C. Thompson Lecturer on Foreign Missions, 1908-1909
Thomas B. Kilpatrick, Special Lecturer on Systematic Theology, 1909-1910
Robert Allen Hume, A.C. Thompson Lecturer on Foreign Missions, 1910-1911
William Hoyt Worrell, Instructor in Christian Oriental Languages and Literatures and Hellenistic Greek, 1910-1913, KSM 1914-1924
Elbert Clarence Lane, Instructor in Hebrew and Greek, 1912-1921, Associate Professor 1921-1926, Professor, 1926-1950, Emeritus
George Frederick Herrick, A.C. Thompson Lecturer on Foreign Missions, 1913-1914

John Douglas Adam, Professor in Practical Theology, 1914-1920
John Peter Jones, A.C. Thompson Lecturer on Foreign Missions, 1915-1916
Herman Frank Swartz, Instructor in Pastoral Care, 1917-1921
Frank Nathan Daniel Buchman, Extension Lecturer in Personal Evangelism, 1917-1922
Keith Crisby Brown, Instructor in Music, 1917-1918, 1919-1920
Frederick Byron Hill, Instructor in Music, 1918-1919
Harris Elliot Kirk, Lecturer on Homiletics, 1919-1922
Hugh Gordon Ross, Lecturer on Homiletics, 1921-1922
Alfred Morris Perry, New Testament Greek, 1921-1923
William Palmer Ladd, Visiting Lecturer on Church History, 1921-1925
Rockwell Harmon Potter, Lecturer on Homiletics and Pastoral Care, 1921-1922, Assocoate Professor in Practical Theology, 1922-1928, Dean and Professor 1928-1944 Emeritus
John Ramaker, Tutor in Systematic Theology, 1922-1929
Robert Henry Prutting, Organist and Musical Director, 1922-
Samuel Moore Shoemaker, Jr. Lecturer on Personal Evangelism, 1922-1923
Elmer Ellsworth Schultz Johnson, Lecturer on Modern Church History 1922-1923, Associate Professor of Reformation and Modern Church History, 1923-1928, Professor 1928-1944, Emeritus
Alexander Converse Purdy, Hosmer Professor of Homiletics, 1923-1924, Practical Theology, 1925-1928, New Testament Interpretation and Practical Theology, 1928-1930, New Testament Interpretation, 1930-1933, and New Testament 1935-1944, Dean, HTS, 1943-1944; Acting President, 1945-1946
George Alexander Barrow, Lecturer on Christian Doctrine, 1923-1924
Walter Marshall Horton, Lecturer on Systematic Theology, 1923-1924
Ernest Albert Coffin, Lecturer in Greek, 1923-1924
John Kingsley Birge, Lecturer on Personal Evangelism, 1924-1925
Plato Ernest Shaw, Associate Professor of Early Church History from 1925-1941 Acting Librarian
William DeLuce Barnes, Associate Professor in Practical Department, 1926-1933
Philip M. Rose, Assistant in Sociology, 1927-1933
Frank Eakin, Instructor in New Testament Criticism, 1927-1928
Yvo Orestes Waln, Instruc or in Judaism and New Testament Canon, 1927-1928
George Baptiste Hatch, Instructor in Vocal Science and Effective Speaking, 1927-1931
Edward Strong Worcester, Lecturer in Systematic Theology, 1927-1928
Lewis Hodous, Professor of Philosophy of Religion, 1928-1945
Clarence Herbert Hamilton, Instructor in Philosophy, 1928-1931
George Hogarth Carnaby Macgregor, Prpfessor of New Testament Exegesis, 1928-1933
Malcolm Dana, Lecturer on Rural Sociological Background and Country Church Methods, 1927-1929; Associate Professor or Rural Church Work, 1929-1939
Daniel Evans, Visiting Professor of Christian Theology, 1929-1930, Christian Ethics, 1930-1931
Elmer J. Cook, Professor in New Testament Greek, 1929-1948, Librarian
Robbins Wolcott Barstow, President and Professor in Practical Department, 1930-1945
Herbert Henry Farmer, Professor of Christian Theology, 1931-1935
Heinrich Frick, Visiting Professor of Christian Theology, 1931
Hubert Greaves, Visiting Professor of Public Speaking, 1931-1936
Katherine Schenck Hazeltine Paton, Acting Profes or of Old Testament, 1931-1932
Moses Bailey, Nettleton Professor Old Testament, 1932- 1967
Hubert Clinton Herring, Lecturer on Social Ethics, 1932
Hornell Norris Hart, Professor of Social Ethics, 1933-1938
George Percy Hedley, Associate Profe sor of New Testament, 1933-1934
Kendrick Grobel, Instruc or in New Testament, 1934-1936
George R. Seltzer, Acting Librarian 1936-1937
Robert Clyde Yarborough, Public Speaking, 1936-1939
Louise Pettibone Smith, Lecturer Old Testament, 1937-1938
Fred R. Bunker, Visual Education, 1937-1938

FACULTY - HARTFORD THEOLOGICAL SEMINARY

Ernest Jerome Johanson, Riley Professor of Christian Theology, 1936-1952
×Marcia Lowell, Director of Residence, 1933-1946
×John Ellsworth Hartzler, Lecturer in Systematics, 1936-
×Heinz Schwarz, Lecturer, 1937-1938
×Alexander A. Stacey, Levturer on Russia 1937-1938 d. Nov 4, 1949
John Knox, New Testament, 1938-1939
Joseph Van Vleck, Sociology, 1938-1943
Ernest Findley Scott, New Testament, 1939-
Paul Ross Lynn, Rural Life and Work, 1940-
Joseph Morgan Stokes, Public Speaking, 1939-1945
Paul Schubert, New Testament, 1941-1947
×Tertius Van Dyke, Dean, HTS, 1941-
Matthew Spinka, Waldo Professor of Mediaeval, Reformation and Modern Church History, 1941-
Karl Löwith, Visiting Professor in Philosophy of Religion, 1941-
Charles G. Chakerian, Graham Taylor Professor of Social Ethics, 1941-
Willard Thomas Carter, Practical Department and Personnel Director, 1946-
Russell Henry Stafford, President and Professor, 1946-1958
George Johnston, Associate Professor in New Testament, 1947-
Harvey King McArthur, Professor in New Testament, 1947-
Marion Beron Ziemba, Instructor in Music, 1947-
Samuel Bertsche, Instructor in Speech, 1947-
Sven Nilson, Instructor, 1949-1950
William L. Bradley, Professor in Philosophy of Religion, 1950-
Ford Lewis Battles, Waldo Professor in Church History, 1952-1968
George Arkell Riggan, Riley Professor of Systematic Theology, 1952-
George Homer Lane, Director of Field Work, 1953-
Chalmers Coe, Professor, 1956-
James Noah Gettemy, President and Professor, 1958-
Robert S. Paul, Professor of Church History, 1958- 1968
Elwood Street, 1956-
Peter L. Berger, Ass ociate Professor of Social Ethics,
John F. Bullough, Organist and Instructor in Music,
John D. Duffey, Assistant Director Institute of Church and Community
John F. Priest, Nettleton Professor of Old Testament, 1962-1968
Joe D. Seger, Assistant Professof Old Testament and Curator of Museum, 1964-
Richard A. Underwood, Professor of Philosophy of Religion, 1964-
×Richard E. Weingart, Chairman of Council for Advanced Studies, 1964-1968. d. Jly 1968
Leighton M. McCutcheon, Assistant Professor of Theology and Psychology, 1965-
Wilhelm Wuellner, Associate Professor of New Testament, 1965-
Thomas M. Fitzpatrick, Jr. Professor of Pastoral Theology, 1966-
Wayne G. Rollins, Associate Professor of New Testament, 1966-
Robert C. Batchelder, Associate Professor of Christian and Social Ethics and Director of Center for Urban Ethics, 1967-
Duncan Brockway, Librarian and Assistant Professor, 1967-
Hollis W. Huston, Visiting Lecturer New Testament, 1967-
Leroy Moore, Jr. Assistant Professor of Church History, 1967-

FACULTY - KENNEDY SCHOOL OF MISSIONS

Duncan Black Macdonald, Professor Muhammadanism 1914-1925; Honorary Consulting Professor in Muslim Lands, 1932-1943, Emeritus
Edward Warren Capen, Organizing Secretary, 1911-1917; Dean 1917-1939, Emeritus -1947
William Hoyt Worrell. Professor of Phonetics and Arabic, 1913-1922
Lewis Hodous, Head of Chinese Department, 1917-1945
William C. Willoughby, Head of African Department, 1919-1931
William Girdlestone Shellabear, Professor Muhammadan Department, 1925-1935
Agnes C.L. Donohugh, Professor of Ethnology, 1926-
Mrs Mary Daniels, Practical Department, Missionary Practice, 1921-1930
John Banninga, Professor in Indian Department, 1926-
William H. Randall, Phonetics Department and Arabic, 1924-1929
Norman Whittemore, Japan Department 1927-1929; Bursar 1928-1929
Henry W. Luce, China Department, 1929-1935
John Peter Jones, India Department, 1914-1916
George William Brown, Head of India Department, 1927-1932
Charles T. Paul, Latin America Department, 1929-1940
Samuel G. Inman, , Latin America Department,
Andrew F. Hensey, African Department 1938-
Edwin E. Calverley, Professor of Islamics and Editor of Muslim World, 1930-1952
Malcolm Slack Pitt, Professor in India Department and Dean, 1936- 1947
Charles Groves, African Department, 1937-1938
Edwin W. Smith, African Department, 1939-
Mason Olcott, India Department, 1939-
Jay Carlton Field, Latin America, 1941- d. 1967
Daniel Johnson Fleming, Practice of Missions, 1941-
Mabel Carney, Ptactice of Missions, 1941-
Katherin Van Akin Gates, Bible and Indian Christianity, 1941- d. Mn 27, 1949
Ruth McMurry, Methods of Education in Foreign lands, 1941-
Henry Hoenigswald , 1941-
Rose Scott, 1941-
Newell Booth, African Department, 1943-
Morris Steggerda, Professor of Anthropology, 1943-
Arthur T. Mosher, Rural Missions, 1943-1945
Peter Alexander MacDiarmid, Visiting Professor in African Department, 1944-
Henry Curtis McDowell, African Department, 1944-1946; Visiting Professor, 1952-1953
Mary H. Jaquith, Instructor in French, 1944-
Eleanor T. Calverley, Lecturer in Hygiene, 1931- 1952 d. 1968
Homer C. Dubs, China Department, 1946-
Robert Thomas Parsons, African Department, Dean, 1947- 1950
Idella W. Higdon, Visiting Lecturer in East Asia Department, 1947-
John Maurice Hohlfeld, Professor of Linguistics, 1947-
George Davis Cole, Jr., Lecturer in Audio-Visual Education
Maurice Jean Beguin, Student Instructor in French, 1948-
Henry Allan Gleason, Jr, Linguistics and India Department, 1948-1968
John Eddy Asirvatham, Visiting Professor in India Department, 1947-
Earl Herbert Cressy, Visiting Professor of Chiese Studies, 1947-
Madam Vidil-Rock, Instructor in French, 1948-
Harold Caldwell Yeager, Jr., Lecturer in Anthropology, 1950-
D. Helen Wolcott, Bible, 1950-
Malieckel George Chandy. Teaching Fellow in India Department, 1950-
A. Emmanuel Ibanathan, Teaching Fellow in India Department, 1950-
David Nelson Rowe, Lecturer in Methodology in Chinese Studies, 1950-
Robert Joseph Clarke, Lecturer in Methodology in Chinese Studies, 1950-
King Chu, Visiting Lecturer in Chinese Studies, 1950-

Albert Kenneth Cragg, Professor of Arabic and Islamics, 1952-1956
Paul W. Leser, Professor of Anthopology,1952-1968
Irven Paul, Professor of Latin America,1952-1967
Charles Weer Goff, Visiting Professor of Physical Anthropology,1952-
Frederick Hung, Visiting Associate Professor of Chinese Studies,1954
Ku Tun-Jeu, Visiting Associate Professor of Chinese Studies,1954
Martin Yang. Visiting Associate Professor of Chinese Studies,1954
William Charles Walser, Lecturer in Journalism
Richard Watkins Cortright, Teaching Fellow in Linguistics
Rudolf Mach, Teaching Fellow in Arabic and Islamics,1954-1956
Moolamannil O. Thomas, Teaching Fellow in India Department
Absolom Vilakazi, Teaching Fellow in Africa Department,1954; Professor,1958-1964
Warren W. Webster, T eaching Fellow in Linguistics Department
Faheem Ahkdari, Teaching Fellow in Muslim Lands Department,1955-
Norma Lucile Bloomquist, Visiting Lecturer in Literacy Education,1955-
Hale Henry Cook, Visiting Lecturer in Tropical Hygiene,1955-
David Park McAllester, Visiting Associate Professor of Anthropology,1955-
Floyd Shacklock, Visiting Professor of Practice of Missions,1955-
William E. Welmers, Associate Professor of Linguistics,1955-
Elmer H. Douglas, Professor of Arabic and Islamics,1956-
Flola Shepard, Professor of Linguistics,1957-
Daud Rahbar, Visiting Professor of Urdu and Pakistan Studies,1961-
John G. Arapura, South Asia Studies,1961-
William J. Samarin, Linguistics,1961-1968
William A. Bijlefeld, Professor of Islamics,1966-
Herbert Jai Sungh, Professor of Indian Religion,1967-
Issa J. Boullata, Assistant Professor of Islamic Studies,1968-
Bhabagrahi Miara, Lecturer in Anthropology,1968-

EMERITI

Duncan Black Macdonald	Died September 6,1943
Edward Warren Capen	Died December 14,1947
Lewis Hodous	Died August 1949
Agnes Leaycraft Donohugh	
Edwin E. Calverley	d. april 17, 1971
Earl Cressy	
Jay C. Field	Died March 21,1966

HARTFORD SEMINARY FOUNDATION FACULTY

Robert C. Bachelder, Associate Prof of Christian and Social Ethics, 1967-
William A. Bijlefeld, Assoc. Prof. of Islamics, 1966, Professor, 1968-
Duncan Brockway, Librarian and Assistant Professor, 1967-
Rev. Elmer H. Douglas, Professor of Arabic and Islamics, 1956-
Helen M. Edick, Professor of Christian Education, 1944-
Rev. Thomas Mallary Fitzpatrick, Jr., Professor of Pastoral Theology and Director of Field Education, 1966-
Rev James Noah Gettemy, Professor of Practical Theology and President, 1958-
Henry Allan Gleason, Jr. Professor of Linguistics, 1947- 1968
Rev J. Maurice Hohlfeld, Professor of Linguistics and Chairman, Council for Professional Studies, 1947-
Rev Hollis W. Huston, Visiting Lecturer in New Testament, 1967-1968
Herbert Jai Singh, Visiting Professor of Indian Studies, 1967-
Rev Harvey K. McArthur, Hosmer Professor of New Testament, 1948-
Rev Leighton M. McCutchen, Assistant Professor of Theology and Psychology, 1965-
LeRoy Moore, Jr., Assistant Professor of Church History, 1967-
Richard T. Nolan, Instructor in Philosophy and Education, 1967- Assistant Dean
Rev Robert T. Parsons, Professor of African Studies and Race Relations, 1946- 1971
Rev John F. Priest, Nettleton Professor of Old Testament and Academic Dean, 1962-1968
Daud Rahbar, Associate Professor of Indo-Pakistani Islamics, 1960- 1968
Rev George A. Riggan, Riley Professor of Systematic Theology, 1952-
Rev Wayne G. Rollins, Associate Professor of New Testamtn, 1966-
Rev William J. Samarin, Associate Professor of Linguistics, 1961-1968
Rev Joe D. Seger, Assistant Professor of Old Testament, 1961- Associate Professor 1968
Rev Ralph R. Sundquist, Jr. Associate Professor of Christian Education, 1965-
Rev. Richard A. Underwood, Associate Professor of Philosophy of Religion, 1961-
Rev Richard E. Weingart, Assistant Professor of Theology and Chairman of Council for Advanced Studies, 1964-1968
Rev Richard F. Banahaf, Instructor in Religious Education, 1968-
Issa J. Boullata, Assistant Professor of Islamic Stucies, 1968-
Rev John L. Casteel, Professor of Pastoral Theology... 1969-
Bhabagrahi Misra, Lecturer in Anthropology, 1968-
Rev Morris S. Seale, Visiting Professor of Old Testament, 1968-
Rev Robley E. Whitson, Visiting Pofessor of Theology and Anthropology, 1968-
Egil Grislis, Professor of Historical Theology, 1969-
Sidney J. Hormell, Assistant Professor of Mass Communication, 1969-
John E. Worrell, Assistant Professor of Old Testament, 1969-

The Rev. Charles W. Ranson, Professor of Theology and Ecumenics, 1968-
Joseph Blenkinsopp, Assoc. Professor of Old Testament, 1969-1970
Wadi'Z. Haddad, Assistant Professor of Arabic and Islamics, 1970-
Thomas O'Brien, Professor of Roman Catholic Theology, 1970-
Richard J. Saley, Assistant Professor of Old Testament, 1970-1971

EMERITI

Frederick W. Alden, Professor of Pastoral Theology
Moses Bailey, Nettleton Professor Emeritus of Old Testament
Edna M. Baxter, Professor Emerita of Religious Education
Edwin Elliott Calverley, Professor Emeritus of Arabic and Islamics d. April 21/71
Willard T. Carter, Secretary Emeritus of Hartford Seminary Foundation
Ruth Sanger Conant, Professor Emerita of Religious Education
Earl Herbert Cressy, Professor Emeritus of Chinese Studies
Elmer H. Douglas, Professor Emeritus of Islamic Studies
Helen M. Educk, Professor Emerita of Christian Education
Jay Carlton Field, Professor Emeritus of Latin American Studies
Eleanor Hope Johnson, Associate Professor Emerita of Psychology
Estella H. Lane, Dean Emerita of Students
G. Homer Lane, Director Emeritus of Field Work
Paul Leser, Professor Emeritus of Anthropology
Alexander John William Myers, Professor Emeritus of Education
Irven Paul, Professor Emeritus of Latin American Studies
Malcolm Slack Pitt, Professor Emeritus of Indian Studies
Rockwell Harmon Potter, Professor of Practics and Dean Emeritus of HTS
Alexander Converse Purdy, Hosmer Professor of New Testament and Dean Emeritus
Elizabeth de W. Root, Archivist Emerita
Flola Shepard, Associate Professor Emerita of Linguistics
Matthew Spinka, Waldo Professor Emeritus of Church History
Russell Henry Stafford, Professor Emeritus of Practics and President Emeritus
George Ross Wells, Professor Emeritus of Psychology
Elmer E. S. Johnson
Agnes C. S. Donohugh,

FACULTY - HARTFORD THEOLOGICAL SEMINARY
Burial Places

Mardiros H. Ananikian	April 3,1924	Buried ib Damascus
Austin B. Bassett	Oct 5,1916	Hartford
C. S. Beardslee	April 24,1914	Hartford
E. C. Bissell	April 9,1894	Chicago,Ill.
J. C. Bodwell	July 17,1875	South West Harbor,Maine
George W. Brown	Dec 4,1932	Cremated
Capen, E. W.	Dec 14,1947	Forest Hills Cemetery,Jamaica
T. S. Childs	Mar 21,1914	Washington, D.C.
J. Cogswell	Aug 1,1864	New Brunswick,N.J.
Malcolm Dana	Aug 17,1940	Waban,Mass
Erastus Ellsworth	Apr 30,1879	East Windsor Hill Cemetery
Nahum Gale	Sept 18,1876	
Katherine Gates		
Curtis M. Geer	Aug 2,1938	Fairview Cemetery,West Hartford
Arthur L. Gillett	Sept 9,1938	Cedar Hill Cemetery, Hartford
Cecil Harper	Apr 18,1914	Jamaica Plain,Mass.
C. D. Hartranft	Dec 30,1914	Wolfenbuttel,Germany
Lewis Hodous	Aug 1949	Northfield,Mass,
E. W, Hooker	Mar 31,1875	Fort Atkinson,Wis.
James B. Hosmer	Sept 25,1878	Old North Cemetery,Hartford
M. W. Jacobus	Oct 31,1937	Cedar Hill Cemetery,Hartford
J. B. Jones	Oct 3,1916	
W. S. Karr	Mar 4,1888	Hartford
E. H. Knight	Feb 28,1948	
H. H. Kelsey	Jly 2,1926	Berkeley,Calif.
C. S. Lane	Feb 2,1938	Florida
E. C. Lane	Aug 1950	
E. A. Lawrence	Sept 4,1883	Marblehead
H. W. Luce	Dec 2,1941	Haverford,Penn. Services Bryn Mawr
D. B. Macdonald	Sppt 7,1943	Cremated Old North Cemetery
W. D. Mackenzie	Mar 29,1936	Died in Africa. Cedar Hill cemetery
E. K. Mitchell	Oct 5,1934	Cedar Hill Cemetery
C. M. Mead	Feb 15,1911	New Haven
A. R. Merriam	Dec 25,1927	Cedar Hill Cemetery
C. S. Nash	Nov 22,1926	Berkeley,Calif.
E. E. Nourse	May 1929	Berlin,Conn.
L. B. Paton	Jan 24,1932	Cedar Hill Cemetery
C. T. Paul	Oct 25,1940	
A. T. Perry	ct 18,1912	Marietta,Ohio
L. Pratt	Jun 14,1913	Norwich,Conn.
W. S. Pratt	1939	Pomfret,Connl
R. H. Prutting	Sept 5,1946	Hartford,Conn.
E. C. Richardson	Jun 3,1934	Lynn,Conn.
M. B. Riddle	Sept 1,1916	Pittsburgh,Penn.
Philip Schaff	Oct 20,1893	New York
P. E. Shaw	Aug 4,1947	d.New York ,Buried N.J.
W. G. Shellabear		
W. W. Sleeper	Mar 27,1927	Wellesley,Mass.
C. C. Stearns	May 24,1924	Claremon ,Calif.
M. Steggerda	Mar 15,1950	Windsor
Karl R. Stolz	Mar 29,1943	Service in Seminary Chapel

Graham Taylor		
A. C. Thompson	Sept 26,1901	Roxbury,Mass.
W. Thompson	Feb 27,1889	
Bennet Tyler	May 14,1858	East Windsor Hill Cemetery
R. G. Vermilye	Jly 4,1875	East Lyme
C. S. Thayer	Jly 8,1944	Pine Hill Cemetery,Westfield
W. Walker	Mar 9,1922	New Haven
J. W. Wetzel		
N. C. Whittemore		
W. C. Willoughby		
W. H. Worrell	Dec 3,1952	Florida

378
276

SOME PROFESSORS AND THEIR CONTRIBUTIONS

SOME PROFESSORS AND THEIR CONTRIBUTIONS bfa 280-417

W.D.Mackenzie	p.280-287
Waldo S. Pratt	288-290
Arthur L.Gillett	291-298
Lewis B.Paton	304-308
Alexander Merriam	309
Melancthon W.Jacobus	299-301
Edwin K.Mitchell	302-303
Duncan B.Macdonald (picture)	310-332
Everett Nourse	333
George Wells	334
Edwin E.Calverley	~~335-341~~ 357-362
Edward Capen	~~342~~ 335
Lydia Capen	~~343-344~~ 336-337
Samuel Simpson	~~345~~ 338
Elmer Johnson (picture)	~~346-352~~ 339-345
Alexander Purdy	~~353-354~~ 346-47
Lewis Hodous	~~355-357~~ 348-350
Eleanor Calverley (picture)	~~358-363~~ 351-356
Herbert Farmer	~~364-365~~ 364-365
Moses Bailey picture	366-372
Paul Leser picture	~~373~~ 372-73
George Macgregor	~~374~~ 373
Ford Battles	~~375-376~~ 374-75
Katherine Gates	~~377-378~~ 376-377
Tertius Van Dyke	~~379-380~~ 978-379
Rockwell Potter	~~381-383~~ 350-356
Richard Weingart	~~384-385~~ 357-388
Robbins Barstow (picture)	~~386-387~~ 389-391
William Bijlefeld	~~388~~ 392-393
Edna Baxter (picture)	~~389~~ 394
Ruth Conant (picture)	390 395
Kenneth Cragg	~~391~~ 396
Hornell ~~Hunt~~	~~392-394~~ 397-399
Eleanor Johnson	~~395-396~~ 400-401
Edward Knight	~~397~~ 402
Charles Lane	~~398~~ 403
Robert Parsons	~~399~~ 404
John Priest	~~400~~ 405
William Randall	~~401~~ 406
Samuel Zwemer	~~402~~ 407-408
Russell Stafford (picture)	~~404-408~~ 409-414
J.N.Gettemy (picture)	~~409-411~~ 415-417

WILLIAM DOUGLAS MACKENZIE
President, The Hartford Theological Seminary, 1903–1913; President, The Hartford School of Religious Pedagogy, 1904–1913; President, The Hartford Seminary Foundation, 1913–1930.

WILLIAM DOUGLAS MACKENZIE

When I came in 1921 our President was Dr William Douglas Mackenzie: a great writer, a famous theologian, a leader in the movement for world peace, and an outstanding citizen of Hartford. His many achievements were recognized in the academic world.

He was born on July 16,1859 at Fauresmith,Orange River Colony, South Africa, in a wagon on route to South Africa. His parents, John Mackenzie and his bride were part of a band of missionaries sent by the London Missionary Society to meet David Livingstone at the Zambesi River. Because of Mrs Mackenzie's health they were unable to continue the journey. Most of the members died of fever,

He spent his early years in the region of David Livingstone and Robert Moffat and when eleven years old was sent to Scotland where he graduated from Watson's Collegiate School in 1875. After being educated at Edinburgh (M.A.1881) and Theological training in the Congregational Theological Hall, Edinburgh,1880-1882; and Gottingen in 1886, he organized the Morningside Congregational Church in Edinburgh,1889, and edited,1891-1894, the Scottish Congregationalist ~~he went to Marburg~~. He was ordained at Montrose, Scotland, Sept 5,1882, and in April 27,1883 he married Alice Crowther.

After Marburg,1895, he came to the United States to fill the chair of Systematic Theology at Chicago Theological Seminary which he held until 1903. At the same time he was pastor of the Washington Park Church,1896-1897 and of the New England Church 1898-1903, succeeding Dr James G. Johnson, the father of Dr Eleanor Hope Johnson.

"My father was delighted when Dr Mackenzie was called to Chicago. The family sat in the Blatchford's home where there was music and laughter, at the stories told by the guest in a Scottish accent that delighted every one,,, His open friendliness, breadth of his culture, beauty of his voice won all who met him" (E.H. Johnson - H.S. Bulletin)

In 1901 the Hartford Theological Seminary approached Dr Mackenzie with the view of calling him as Professor of Systematic Theology but Dr Mackenzie did not see his way clear to leave Chicago.

In 1903 the Hartford Theological Seminary had affiliated with the School of Religious Education and had developed a course in missionary preparation. In this year Dr Hartranft had resigned as President to devote his time to the Corpus Schwenckfeldianorum. Dr Jacobus became acting president and was offered the presidency but he declined. In the winter of 1902-1903 Prof William Douglas Mackenzie gave a course of 40 lectures at the Hartford Seminary and in the spring of 1903 an invitation came to become President and Professor of Systematic Theology. His Chicago friends urged him to decline as they thought he would not be a good administrator. Because of these lectures Dr Mackenzie had become familiar with the Faculty, Trustees, Students, and the plans of the Seminary. He accepted because he saw the beginning of a School for Social Workers similar to that under Graham Taylor in the Chicago Commons, and hoped to start one in Hartford. He was also interested in the steps taken by the Seminary in regard to missions. He was inaugurated Jan 1,1904.

At this time there were only 14 on the Faculty and 59 students plus the five teachers and 27 students in the School of Religious Education. In 1904 there was only Hosmer Hall with library and Museum attached and three houses on Broad Street. In 1930 when he retired there were 26 on Faculty and 307 students. Of the original faculty only four were still active; five had retired; three had died and two resigned. The Foundation was located on 35 acres on Girard Avenue, with three academic buildings, two dormitories, two apartment houses for married students and five faculty residences. During his Presidency the small Seminary chiefly Congregational, had become interdenominational and international.

There had been an increased endowment, thanks to Mrs Emma Baker Kennedy, John D. Rockefeller, Jr., Mrs M.W. Jacobus and many others. The small Seminary had become a "group of three schools with a great library under a new charter as "a University of Religion."

In 1908 and 1909 plans were being made for a World Missionary Conference to be held in Edinburgh in 1910 and Dr Mackenzie was made Chairman of Commission V which dealt with Missionary Preparation. Summarizing the replies of the

questionnaires was done by Professor Edward Warren Capen and Professor Curtis Manning Geer. It proved that the church had made no provision for the training of foreign missionaries. Among those attending the Conference were Mrs John Stewart Kennedy and her sister and brother-in-law, Mr and Mrs A.F. Schauffler. They were deeply interested in this Commission and discussed the possibility of establishing a School of Missions in the Fall of 1910. The Trustees of the Hartford Theological Seminary approved of this plan and Professor Capen was called to be Organizing Secretary, Feb 8, 1911. Dr Mackenzie talked with Dr Henry Schauffler, an Hartford alumnus and nephew of Mrs A.F. Schauffler, and then wrote the pamphlet "Education for Christian Service," This was one of the most influential documents ever issued by the Seminary. It was given to Mrs Kennedy. Later Dr Mackenzie visited Mrs Kennedy in her home in New York City. The result of this visit was a gift of $250,000. She also planned to give an additional $250,000 if the Seminary could raise an equivalent sum before the end of 1913. The Campaign was successful and at Commencement in 1913 the sum raised was $252,000. It had been arranged that when the $1,000,000 was raised the sum would be divided equally between the School of Religious Education and the School of Missions. Mrs Kennedy's will left $2,000,000 in cash gifts and the residue was divided into 20 equal parts, thinking that each 20th would amount to $1,000,000. The holdings had depreciated so that the Kennedy School of Missions received only a small fraction of what Mrs Kennedy planned for the school.

Dr Mackenzie was always a leader in movement for world peace. During World War I he became a warm friend of President Wilson and tried to interpret to the President what he believed to be the sentiment of Great Britain. His British birth and training and long residence in the United States enabled him to interpret each nation to the other. He was American chairman of a committee which sought to increase the spiritual bonds between Britain and America by the exchange of pastorates.

The baton used for all academic processions was the one presented to Dr Mackenzie when he left the Chicago Theological Seminary in 1903. He presented it to the Hartford Theological Seminary when he retired from this Seminary in 1930.

He received Honorary Degrees from eight colleges: D.D. from Edinburgh, Knox College, Beloit, Wesleyan, and Yale; LL.D. from Princeton, Th.D. from Giessen and Litt.D., from Trinity College.

He did not have a rugged constitution and often was away from the Seminary for his health. But his heart was in the land of his birth. He had not been there since hew was eleven years old. His mother had died there, and his younger brothers had careers in law and medicine in South Africa. Accompanied by his daughter he sailed from New York Jan 23,1936 and from England eight days later. He lived only a few weeks after his arrival and died at Germiston, near Johannesburg, March 29,1936.

The Catholic Transcript wrote: "He died in the land of his birth. He was 76 years old, too old to travel to Africa but too young to die. Hartford people called his passing a great loss to the community...He was a ripe scholar, not a mere specialist. but widely read and well studied. He was a cultured gentleman."

Miss Eleanor Hope Johnson wrote: "At the Seminary he seemed austere to some students but his interest in young people grew steadily. His great joy in the progress of his students was as great when he retired as before. He felt a great concern for the progress of the Hartford School of Religious Education and his desire to uphold its highest standards...He was very fond of games and his son recalled one trip to England when the smoking room was crowded with spectators at a championship chess game between Dr Mackenzie and a Catholic priest... If he ever showed strong disapproval he tried to bring back friendly relations by making acknowledgement of his failure in understanding." (Eleanor Hope Johnson-An Appreciation. HSF Bulletin, Dec 1947)

Dr Mackenzie was very tall and imposing looking. He was very dignified and to hear him say ROOTIE to me, in his broad Scotch was delightful. I'll never forget hearing him read extracts from "Beside the Bonnie Briar Bush" in his Scotch dialect to the girls in Mackenzie Hall. Several times, on a Sunday night, when the girls were assembled before the fireplace, eating their Sunday night sandwiches and drinking hot chocolate, Dr Mackenzie would sit in a chair under a floor lamp, and read from this famous book. It was really a great loss to the life of Mackenzie Hall when we could no longer hear those stories from Dr Mackenzie.

"To help his students to have a faith as glowing and triumphant as his own was the aim of this simple unassuming chivalrous Christian gentleman. Oftentimes his students left his class feeling that they had been face to face with the Eternal... Truly he was one of God's noblemen." (Dean Capen-Biographical Sketch. HSF Bulleton,n.4,Dec 1947)

An interesting letter, found in the Archives, was one dated March 6,1907 from Dr Mackenzie to Colonel Cheney proposing "A Bushnell Memorial Hall for Hartford." Bushnell Hall was dedicated in 1930. Dr Mackenzie wrote: "About two years ago a Committee of the Seminary Faculty discussed the possibilities of development on its property at the corner of Farmington Avenue and Broad Street. It is well known that the Chapel has been used by various clubs for lectures and that the library - the third largest theological library in the United States - is practically a public library...We decided to put into our plans a large conference hall on Farmington Ave., holding 1200 or 1500 people with a first class organ and accomodation for orchestra...The Seminary proposes to contribute the location with money value of $40,000; will contribute appliances for heating and lighting and administration...use of halls free of rent - the only charge being light, heat and attendance."

Mr Albert Coote wrote book "Four Vintage Decades" which tells the story of the performing arts in Bushnell Memorial Hall during the past 40 years. On page 12 the above letter from Dr Mackenzie to Colonel Cheney is quoted. The books also gives much on the Hosmer Hall Choral Union, James B. Hosmer, Samuel Avery and other people connected with the Hartford Seminary Foundation.

WALDO SELDEN PRATT

Waldo Selden Pratt, son of Professor Llewellyn Pratt, was one of the youngest men to be elected to the teaching staff of the Seminary. He had an international reputation for the fineness and breadth of his scholarship, and was considered one of the most learned authorities in Church Music in his day. He was born in Philadelphia November 10,1857, the son of Lewellyn and Sarah Putnam (Gulliver) Pratt. They moved to Galesburg,Illinois, where his father was pastor of the Presbyterian Church and Professor of Latin at Knox College. He graduated from Williams College in 1878 with Greek and Latin prizes and Phi Beta Kappa. This interest in Greek led him to the Metropolitan Museum of Art in New York City where he became second Assistant Director from 1880-1882, specializing in Greek archaeology.

For many years Dr Chester David Hartranft,President of the Hartford Theological Seminary,had considered the problem of church music, and in 1879 he gave a course in Vocal Music. In December 1880 a Choral Society was organized to "promote the musical culture of the students of the Seminary and of the people of Hartford,by the study and public performance of standard choral works of a religious character." Dr Hartranft conducted this society from 1880-1882. At that time Lewellyn Pratt was Professor of Homiletics and Dr Hartranft became interested in the musical activities of Professor Prratt's son, then age 25, and in 1882 the Trustees nominated him as Instructor to teach "ecclesiastical music and hymnology." He gave courses in Voice Building, 20 half-hour lessons with each student individually (required in the junior year), and many elective courses, such as elementary sight singing, musical notation, part singing, harmony etc. He was Instructor of Music and Voice Building from 1882-1886; Associate Professor of Ecclesiastical Music,Hymnology and Registrar,1886-1889; and Professor of Public Worship until his retirement in 1925;Emeritus until 1939. He was in charge of the Charity Fund and conducted the Hosmer Hall Choral

Union from 1882 to 1898 until the formation of the School for Church Musicians led him to turn the conductorship over to other hands.

All during his seminary years he presided at the organ and took an active part in the musical life of Hartford. He directed 1 St Cecilia Club (Women) & He was the organist at the Asylum Hill Congregational Church from 1882-1890. He gave lectures at Trinity College, 1891-1905, Smith College,1895-1908 and Mount Holyoke College,1896-1899. All his manuscript material of these lectures is in the Seminary Archives,as well as all the articles and addresses he gave in his musical work.

He gave a series of lectures at McCormick Theological Seminary in Chicago in 1900 which culminated in the publication of his Musical Ministries of the Church.

Reginald L.McAll writes: "He did not cease to plead for a'department of music in theological seminaries to teach its general and cultural aspects as fully as students mean and will follow them out' and he wanted to send young ministers out with a sound idea on their duty with regard to music,to the musicians, to their people in general,and to themselves...He was the first to set forth adequately the problems of music in the church worship of America, and to the end of his life he regarded congregational singing of hymns as the most important element in that music...How he would rejoice in the modern infusion of Christian education with good music in the development of choir and congregational singing." (Reginald L.McAll-Waldo Selden Pratt:A Tribute. HSF. BULLETIN June 1953)

In 1922 Professor Arthur Lincoln Gillett of the Seminary Faculty said of Professor Pratt: "As a scholar of extra-ordinary range of achievement; as a writer of beautiful clarity and distinction; as a friend to students and to colleagues; as one who never sought his own things but always the welfare of the institution; as one who used to the full the powers of a penetrating intelligence in order to understand the things of God...these are the ways we think of him. It is these traits that make music in our hearts...We rejoice that we have been privileged to work with him."

I received the following letter from Prof Pratt in 1939:

Mar 12,1939

Dear Miss Root,

As I leave for the library a copy of my new book,let me slip in a little word of special thanks to you for the exceptional favors that you have extended to me during its long preparation - as often in the past. Without constant access to the treasures of our great library, the pursuit of such studies as this would be impossible, especially for one who cannot now indulge in research except at his own desk at home. Please be assured that your constant and kindly assistance will never be forgotten by

Your very sincere friend,

Waldo S.Pratt

A verse for Waldo Selden Pratt
The lover of the sharp and flat.
He irritates the ivories
And makes the wall-eyed organ wheeze.

ARTHUR LINCOLN GILLETT
for whom Gillett Hall is named.

ARTHUR LINCOLN GILLETT (1859-1939)

I think I knew Professor Gillett the best of all the early faculty. Perhaps it was because my sister had married his son and he was the one who recommended me to Professor Thayer for the position in the Seminary Library.

He was the son of Edward Bates Gillett and Lucy Douglas Fowler and was born in Westfield,Mass., Jan 5,1859. His father was a prominent lawyer in Western Massachusetts and a member of the Hartford Theological Board of Trustees,1887 to 1894, and of the Trustees of Smith and Amherst Colleges. His ~~brother~~ uncle Frederick Webster Gillett was a member of Congress and the Speaker of the House of Representatives. He was graduated from Williston Seminary (1876);Amherst College (A.B.1880 and Master's Degree 1884). He came to the Hartford Theological Seminary and graduated from here in 1883. He won the Hartranft Prize and the Thompson Fellowship for study abroad.[1] He did not go abroad to study until 1889 but after his graduation he served as assistant pastor at the Plymouth C hurch in Milwaukee, Wisconsin,1884-1885 and was ordained at Grand Forks,North Dakota,October 30,1885.

On June 22,1887 he married Mary Bradford Swift,the only daughter of the Hartford banker, Rowland Swift,senior member of the Board of Trustees of the Hartford Theological Seminary. The Gilletts remained in Grand Forks until 1888 when he was called to the Hartford Theological Seminary as Instructor.[xx] In 1889 he and his wife went abroad to study at the University of Berlin and Tübingen, taking with them their young son Edward Bates Gillett. Mary wrote a series of articles for the Hartford newspapers about life in Germany. She died of pneumonia, in 1901 and was buried in the Swift lot at Cedar Hill Cemetery.

At the Seminary he became Professor of the Philosophy of Religion in 1924, retiring in 1928 and Emeritus later. In June 10,1911 he married Sarah Phillips Colton,of Brooklyn,N.Y. His two sons,by his first marriage, were now Robert Swift,16 years old, and Frederick Webster,12 years old. There are aeveral stories

[1] 1889-90

[xx] Assoc Prof. of Apologetics 1890, Prof. in 1895
D.D. from Amherst 1901

She left 2 children; Robert Swift, age 5 & Fred. W.S. age 1 year.

as to when and where Prof Gillett met Sarah Colton. His sister,Lucy, said that she introduced Sarah to Arthur at a party in Westfield. Ted,his son,thought they met at a meeting of the ABCFM in Brooklyn. Another member of the family says that at this meeting in Brooklyn, after Arthur Gillett had given a speech, Sarah rushed up to him, saying: "Oh,Mr Gillett,Oh,Mr Gillett!" and she gave that Massachusetts pronunciation. Ted tells another story of being on the same train going somewhere, and when they did finally meet, Arthur exclaimed,"You are the girl I saw on the train."

Who can forget his kind ,wise and sympathetic counsel that he gave to all who needed advice. He ~~was another "Jack-of-all-trades" because~~ He edited the scholarly Hartford Seminary Record; Trustee of both Amherst and Smith Colleges and an important mener of the Prudential Committee of the American Board of Commissioners of Foreign Missions, and a valuable member of the Board of Administration of the Kennedy School of Missions before a regular faculty was appointed of that school. He encouraged students to think for themselves.He did much work on the Seminary curriculum which has passed through a number of changes. A careful study of the elective system among colleges was studied by Prof Gillett which resulted in a Group System,in effect in 1901.This Group System is described by Professor Macdonald in a letter to his wife,dated Oct 4,1901:

> "Did I tell you how the students' choice of groups went?...Each professor heads a group of courses made up of several of his own and a few from everybody else. This is supposed to allow for individual weaknesses of the students and yet give regularity to their studies. The results are queer. Only five groups have been chosen. The great majority chose Beardslee...then Paton...and a smaller number chose Jacobus. Merriam and I were chosen by one student each. All the other men...were left out in the cold...Jacobus opined that any student who wanted to study the New Testament must know some Syriac. So my Syriac was put down for all who chose him...Hence his falling off in popularity...I started a course in in introductory to the Semitic language...and expected to see one man. There was a row waiting for me with patience on their countenances. Says I,Well,really did you all choose this course? They grinned a ghostly grin and expounded that these lectures were required in Paton's group. I sat and laughed and they all laughed. How it will be when I have to instill Syriac into Jacobus' reluctant dragons I don't know."

Prof Gillett was "a gentleman, courteous and helpful and loyal to his own convictions. His broad knowledge of things and persons; his keen analysis and determination and clarity of reasoning were his strong characteristics." While in College he roomed with Charles Stoddard Lane (who was always referred to in the Seminary, as Broad Lane, in contrast to Elbert Lane who was Narrow Lane). Their sons, Homer Lane and Robert Gillett also roomed together. I have always understood that Homer named his son Robert, for Robert Gillett.

I was entertained quite often at the Gillett home on Marshall Street. Mrs Gillett was a model hostess and her dinners were never to be forgotten. She kept many little note books in which she listed all whom she entertained, with the menus served and china and glass ware used. She even had a list of those who returned her invitations and those who did not entertain her in their homes. They spent their summers at the Riverside Hotel, in Ogunquit, Maine, and when Mother had her children's book-shop (The Magic Fishbone) in Ogunquit, Mrs Gillett enjoyed walking on the little foot-bridge over the Ogunquit River, to visit the shop, order many books, help in wrapping up the books and tieing on little star fish brought in by the children. Prof Gillett died in his sleep in this hotel, September 9, 1938. He is buried in Cedar Hill Cemetery next to his son Robert.

While a student at the Seminary he wrote letters to his family in Westfield and the following are a few examples:

Dec 14th,1880

...Sunday morning I started for Brooklyn. Lane id teaching there so I thought I would look him up...I had first rate luck and took him off to church with me. We were a little late but found no difficulty in securing a back seat where we could both see and hear Mr Beecher. How did I like Beecher? Hard to 'sever and divide' but I enjoyed hearing him very much and his sermon of an hour seemed quite short,but I'm very grateful that he is not the man who supplies my spiritual nourishment. There is altogether too much Beecher and too little Christ in what he says to be either strengthening or stimulating for moral and spiritual growth. One feels his wonderful genius continually. My chief object in hearing him was to learn something in pulpit oratory.

I went to Plymouth Church again alone and obtained a capitol seat with nothing to mar my pleasure but the affectionate attention of a newly married couple just in front of me..."

Hosmer Hall January 1882

"It seems that Lane and I had spent most of our time in the kitchen and dining room weighing groceries and counting dishes and comparing results of inventory with those of the matrons...You perhaps noticed in the papers that the Hartford High School burned last Monday evening. It is right in front of my window so that all I had to do was to draw my bed across the window and lie and enjoy it. It was the handsomest fire that I ever saw. The heat was perceptible through the glass..."

This fire was better described by one of the Knapps in a diary:

"Sunday night was very cold; the wind blew furiously; the thermometer went down below zero. About midnight the steamboat wharf took fire and after the firemen put it out it was discovered that the High School was in flames. There was no watchman; the janitor had left the building in good order at 11 P.M.,but at two the whole building was in flames and all efforts to save it were unavailing; the streams of water froze; the firemen suffered intensely with the cold; nothing could be saved. The tower fell with a great crash and the telescope with it; the cabinets of minerals came down into the ruins, and nothing was left of the new piano but the strings. The only thing left was the High School safe with its records."

Another letter from Arthur Gillett to his Mother: Sunday April 1,1883

"We have already celebrated April Fool's Day by trying to eat some cakes which our facetious cook prepared with rags for their chief ingredient. The waiters were quite delighted at the efforts on the part of some of the feklows at mastication...

They are just organizing a volunteer chorus choir at Center Church and want me to help on the tenor, I don't want to at all but I suppose I shall be docile and submit."

Sunday April 17/84

Dear Mamma

Our long and gloomy week of rain and cold has at last ended bringing us a glorious Easter morning bright and spring-like. Twas so charming in fact that it lured me out of bed at half-past five to walk a mile and over to attend an early Easter service at the "Church of the Good Shepherd" the one you remember on Mrs Colt's grounds. She had emptied her great greenhouses into it so that the altar was covered with one huge bank of blossoms while various designs and vases were scattered over the whole apse, while over all streamed the bright morning sun through the stained windows; the whole effect was lovely, and the service very enjoyable with the exception of the remarks by the clergyman. I got back just in time for breakfast, and was very glad to have been.

Good Friday you know is the Connecticut Fast Day so we had no regular exercise except morning prayers which were a few minutes longer than usual and were conducted by Prof Pratt with special reference to the day. At ten o'clock our quartette went down to Wethersfield in the horse cars to sing at their Fast Day service. It was raining hard so that the audience could not have numbered more than fifty. They have there the oldest church I was ever in. The pulpit instead of being at the end of the building as is usual, was at one side, and is a huge box that the minister climbs up into by a flight of stairs and then shuts himself in with a door like those on old fashioned pews. Of course it projects quite a distance into the church so that the center aisle running as it must from side to side of the building is very short and there are seats at right angles with the majority, like the few in the Second Church. The general effect is that of an audience gathered round instead of sitting before the minister. This effect is heightened by a very broad gallery running round three sides of the church. It makes a very "domestic" church and must be very pleasant for every one except the preacher who if he wishes to preach at any one he has to turn about half round. It would be rather embarassing to any one closely confined to his notes.

Dr Karr preached and we knew he was very anxious to get away in time to catch the noon car so we in the choir were greatly amused to see him skip page after page of his manuscript and then try to improvise remarks that would connect parts of his discourse originally intended to be kept quite widely separate. A few minutes before twelve we heard a man with squeaky boots creak out of church to stop the car while Dr Karr immediately reached his lastly by a most masterly skip and making his closing exercises as short as decency would permit hurried off. The choir stayed to lunch at the house of one of the deacons who had two very bright daughters.

The Church has been for eighteen months "candidating" and dont seem to be as near to settling a pastor as they did when they commenced. We were greatly amused at some of the "candidatory" epistles they had received, which convinced us that the element of "cheek" was not entirely left out of the ministerial composition.

I have made a number of vain attempts to find out the feeling of the Center Church about Mr Richardson but had always been met by "Glittering generalities" until the other evening I succeeded in drawing out one of the ladies whom I am sure would express the feeling of the best wing of the church. She said: "Mr R was a very good man and always did just the best he could, but he was an awfully poor preacher." Then she went on to tell about their struggles to endure him and the gradual development of the feeling which they suppressed as well as they could, but which at last found sufficient expression to make him resign. The chief fault she found with his preaching was that it was "words" without any continuity of thought and leaving nothing in their minds they could carry away with them..."

Art

The Arthur Gillett Faculty Fund was originally called "The Faculty Fund" and was considered an anonymous gift. It was started before Professor Gillett died because he felt that many of the present Theological Seminary Faculty were a little "hard-pressed" and could not afford to spend money on books, or secretary work or typewriters. There were a certain set rules that were formulated at the time of the initial gift. After his death an additional amount of money was given by Mrs Gillett and it was then found out who the mysterious Faculty member was who donated the original gift. As I remember the terms it was not to be used for the regular expenses of running the Seminary and it was for the Hartford Theological Faculty only. Later the wording "Se minary" referred to the Foundation Faculty. Breaking down the expenditures we find thatthe money was used for decorating the Dean's Office- $150; the Faculty Room, $150; refinishing the Offices $300. Publications: $450 towards C.M.Geer's History of the Hartford Theological Seminary; $250 towards the Macdonald Presentation Volume, and $50 each to Gleason for his "Sfath Canaan," and E.J.Cook for his "Greek Grammar". I have tried, several times to have a little of this fund go towards the publication of my life of D.B.Macdonald, as he was an important member of the Theological Faculty. (I remember the difficulty I had with the Chairman of the ALG Faculty Fund when I suggested that the early Minutes of the HTS Faculty be bound and the ALGFaculty Fund be used to "foot the bill." The Chairman said he had a fund of his own that he could use.). $25 was given to each faculty member for stenographic work up to May 1942. After that the amount was increased to $50. In January 1939 Dean Potter moved that Royal Portable typewriters be purchased for all Foundation Faculty. Miscellaneous items were: Hymn books repaired; Edward's Hearth-stone purchased for $25; $30 in 1948 and 1949 was spent for the Seminary prizes, although ~~the~~ the statement originally made, was:"Not to be used for prizes." Dr Elmer Johnson used $50 of this fund for two tall steel cabinets to house the Nettleton and Tyler manuscript letters.. The die for the Alumni Medallions was also taken from this fund. The Gillett dinners and those for guest speakers, and travel expenses were also from this fund.

Professor Gillett' s son, Robert Swift Gillett, went to Westminster School in Simsbury, butbthe following undated letter was found in Professor Gillett's papers. It was not disclosed what school was mentioned, and he , Robert, could have been a candidate for the Seminary' s "Nettleton Rhetorical Society and Debating Society" if he had come to the Seminary!

"Bob came in from school with his last report card which showed he had A in everything except Deportment and Manual Training in which he had B. He had a great debate the other day from which he came home in great excitement saying: 'We won! I spoke seven times and only one other on our side spoke more than once.' The subject was the desirability of further explorations for the North Pole. He was against it. He told quite unconsciously one capital reply he made to an argument that gold might be found in polar regions. His reply was: 'The seeking for gold at the North Pole is very much like hunting for the pot of gold at the end of the rainbow.' "

MELANCTHON WILLIAM JACOBUS

It is hard for me to realize that many of our leading Professors of the past are unknown by the present Foundation staff, Of course,in the 46 years that I have been here,the Faculty has changed.

Many,many years ago I saw a student wandering up and down the Reading Room of the Library looking for something. When I asked him what he wanted he said: "A book by a man named Jack-a-b us." Now "Jack-a- bus" was Dean Melancthon William Jacobus. He was called to the New Testament Chair by vote of the trustees on October 28,1891. He was son of the New Testament scholar and teacher, Dr Melancthon Williams Jacobus,professor in Western Seminary at Allegheny City. He was a graduate of Princeton University and Princeton Theological Seminary. He studied for three years in Germany and served for seven years as pastor of the Presbyterian Church in Oxford,Pennsylvania. He was installed as Hosmer Professor of New Testament on October 6,1892. He was acting President in 1902 and 1903 following the death of Dr Chester D. Hartranft,but declined the presidency. He continued in that office until the coming of Dr Mackenzie in 1904. He became Dean of the Theological Seminary in 1903 and in 1927 he resigned as dean when he felt no longer able to do the double work of the deanship and professorship. This was accepted by the trustees in April 1928. He became professor emeritus in 1928 after 37 years of service, He was closely identified with many religious and educational problems of the city as president of various institutions,including the Wadsworth Atheneum,Kingswood School and Watkinson Library. He was one of the editors of The New Standard Bible Dictionary and of Zahn's Introduction to the New Testament.

"Jacobus was born in Allegheny City,Penn., December 15,1855. In 1873 he entered Princeton University,then called the College of New Jersey,and graduated with honors in 1877. From 1878 to 1881 he studied at Princeton Theological Seminary and

xx at the time of Mrs Kennedy's gift to the H T S, other people donated money to help raise the Fund. Dean Jacobus & Mrs J. gave $100,000!

for the next three years studied abroad at Göttingen and Berlin. In 1884 he became pastor of the Presbyterian Church in Oxford, Penn., remaining there until he accepted a position as Hosmer Professor of New Testament Exegesis and Criticism at the Hartford Theological Seminary. He was offered the presidency there but preferred the office of dean of the faculty which he retained until his retirement in 1928. He was awarded the honorary degree of D.D. by Lafayette College in 1892 and by Yale in 1910. Dr Jacobus became president of the Watkinson board on November 13,1924. He was responsible not only for the gift of many handsome books to the Watkinson Library and for contributions to funds as occasion demanded, but also saw to needed supplies. In 1931 he gave to the Watkinson library a gift bookplate designed by his son, Melancthon W. Jacobus, Jr., in two versions. And in 1934 he ordered 5,000 bookplates then needed by the library. In 1935 he resigned from the presidency of the Watkinson board, and he died on October 31,1937." (Marion G.M. Clarke-David Watkinson's Libraty...1866-1966. Hartford,1955, p.151-152.

He playdd baseball at Princeton and is said to have introduced into the Seminary the famous Princeton pitch. Iso Abe (HTS 1894) introduced base-ball into Japan. In these Broad Street days we used to go sliding down the hill in back of his house on Woodland Street, and sometimes go inside for hot chocolate. My recollection of Mrs Jacobus was that she was quite heavy and lame and could not stand long and at receptions at her house she used to sit partially on a stool.

As there was no tuition at the Seminary the students found that it was cheaper to come to the Hartford Theological Seminary than to go to any other Seminary. Dr Jacobus objected very strongly to the students getting married before graduation and even before coming to the Seminary. (See article on next page.)

Here's to Jake, surnamed the Dean
He knows the Greek for a buzz machine.
The quality of mercy he
Has often strained for you and me.

At one of the Foundation's social gatherings, on this campus, some one said: "Old Deans never die. They only lose their faculties!"

MARRIED STUDENTS IN THE SEMINARY
February 1926

"The Seminary finds itself faced, in the matter of the student life, with a situation which is most disquieting... This situation is the present growing tendency among students to marry before their Seminary course is finished, or even before it is begun, and to look to the Seminary to provide accomodations for themselves and their wives. We deprecate this tendency from every point of view - its distraction of the student's attention from his work; its added burden upon his limited finances...which hamper the work he has come to the Seminary to do...and in case the married couples are quartered in the dormitory, the irritating confusion inevitably brought into the Student community living. We have sought in every way to discourage this custom; but in spite of all our efforts it not only continues, but is increasing....

"There seems to be but one solution of the difficulty - the erection on the campus - at a distance removed from the dormitories, of an apartment house for twelve couples, which could be rented...If this cannot be done, the Seminary will be forced to set off a portion of the Men's Dormitory to house a limited number of married couples, and all the distressing conditions which we have these last four years endured in Hosmer Hall will be continued..."

M.W. Jacobus.

This refers to the Broad Street Hosmer Hall. Married couples were housed in a wing of Hosmer Hall, on Broad Street.

COME TO THE

Faculty - Student SOFTBALL GAME

Saturday, May 11, 1968 at 1:30 p. m. on Hosmer Lawn

See the Faculty pitcher throw the curve to the student batter

See the student batter strike out!.!.!

See Jacobus - Princeton "Pitch"

EDWIN KNOX MITCHELL was a graduate of Marietta College in the class of 1878 and of Union Theological Seminary in 1884. He had studied Church History in Germany under various professors, among whom was Dr Harnack. At the time of his election he was translating one of Harnack's works. At the time of his call from the HTS he was cpnsidering calls to the Presidency of Marietta College and Professor of Biblical Literature at the University of the City of New York. He came to the Seminary in 1892 to assume the chair of Graeco-Roman and Eastern Church History, and was inaugurated May 11 of that year. He had charge of student aid for a number of years and was of great assistance to the students in meeting their financial problems. By corresponding with the alumni he was able to find churches for the married students. His most successful attempt to raise money for the Seminary was his contact with John D. Rockefeller, Jr., in 1924. He was able to arouse the interest of Mr Rockefeller who gave $250,000 to the Seminary. He remained as Professor of Church History until 1925; then Graduate Professor of Church History and Emeritus in 1928. He was President of the Hartford Federation of Churches and a member of the Park Board.

Prof and Mrs Mitchell had two sons and a daughter: Spencer Trask Mitchell was elected to the Board of the Watkinson Library, June 2, 1931, and became treasurer of that Library December 8, 1931. Spencer died February 23, 1939, at the age of 50. Edwin Knox Mitchell, Jr., graduated from Princeton in 1916, with honors in philosophy. He received his B.D. from the Seminary in 1922. He was ordained at Ann Arbor, Michigan, November 7, 1922. He came to the Congregational Church in Simsbury in 1926, from the First Church in Ann Arbor. During the First World War he was First Loeutenant in the Army, 1917-1918, and in 1919 with the Near East Relief in Caucasus. He married Lyna Elizabeth Billings, in Little Falls, N.Y. on May 17, 1924. . I have a snap-shot of Knox and my niece, Mary Gillett, age 4 years, feeding the lambs at Keney Park. Frederica Mitchell studied nursing at the Hartford Hospital Training School and received her B.D. from the HTS in 1926.

She became a very successful minister in the church in Keene Valley,New York. When Knox died she conducted the funeral service in his old church in Simsbury. The Mitchells lived at 57 Gillett Street,across from Dr Thayer's house. The house is still standing but I think it is an office building. Dr Thayer's house was razed to make room for a modern apartment house.

Prof Mitchell's sight failed him in his later years and became almost blind. I can remember his coming to the library to see what new books had been added to the library,and could not read the titles on the books. He tried to read them with a magnifying glass held close to his eyes/ I often had to read the titles for him and help him pick out a book that sounded interesting.

A Christmas card came from Frederica,December 1968,in which she said:"I am thrilled to learn about your honor 'Archivist Emerita' . Congratulations! You well deserve it after all these years of faithful service. I am so pleased you told me about the Gillett Street situation and that #57 is still standing. I think it would make a good office building,although it is hard to imagine the change. What is being erected where the 'Seminary houses' were? To Rootie with appreciation of you and your knowing my Dad and brother Knox. Lovingly, Frederica." I think the words 'Seminary Houses' in Frederica's card,referred to the houses on Gillett Street,owned by Dr William Mackenzie and Waldo Selden Pratt.

Stored in the Tower of the Library were cardboard boxes containing Prof. Mitchell's hand-written lectures which he used in his Church History Classes. Many of these were badly burned in the Tower Fire of 1966.

Professor Mitchell died October 5,1934 and is buried in Cedar Hill Cemetery.

Another great scholar called to the Seminary in 1892 was Lewis Bayles Paton. He was a graduate of New York University and Princeton Theological Seminary where he received the John C. Greene Fellowship for Old Testament study at the University of Berlin and the University of Marburg from which he received the Doctor of Philosophy degree in 1897. During his study abroad he met Shailer Mathews, William Adams Brown, James Henry Breasted and three Hartford Seminary graduates: Edwin Knox Mitchell, Arthur Fiske, and Arthur Lincoln Gillett. Later he met Duncan Black Macdonald who became Head of the Islamic Department of the Hartford Theological Seminary.

Professor Paton immediately accepted this call to the Hartford Seminary and never regretted his decision. At this time there were only 45 students. Dr Hartranft had just appointed nine new professors - all young scholars who gave themselves whole heartedly to the service of the Seminary. This was quite an event - the opportunity to create a whole theological faculty within the space of three years. There were only three or four seminaries in all of America with as large a faculty. Paton with his alert mind, his disciplined will, his eager and affectionate spirit found his happiest sphere. He came to the Seminary at the time of transition from old and new views of the Old Testament, and had to deal with students who came from colleges where old views were rigidly held.

In the beginning he found himself confined to courses in Old Testament Introduction and strict Exegesis. He could not deal with the history of Israel or the development of theology in the literature. This distribution of courses was changed after the coming of Dr Mackenzie. Prof Nourse took the literature, history and religion of Israel in the Greek and Roman periods, and Paton took the earlier periods. His method in the class room was characterized by thoroughness of preparation and orderly exposition. His quiet humor and occasional keen with was never absent from from his classes.

His first important book was published in 1901: Early History of Syria and

and Palestine; Jerusalem in Bible Times,1908; Early Religion of Israel,1910; and Spiritism and Cult of the Dead in Antiquity,1921.All of these books were used in his Old Testament teaching,

He was appointed Director of the American School of Oriental Study and Research in Jerusalem,1903-1904. It was during these years that he gathered a large and outstanding collection of items illustrating life in Bible Times, and Palestinian costumes which he gave to the Seminary Museum. While visiting in the Holy Land his wife, Suvia (Davison) Paton, was killed in a horseback accident. He named this collection "The Suvia Davison Paton Palestinian Ethnological Collection" in memory of his wife. A plaque, bearing this inscription, was over the door of the Museum,leading into Hosmer Hall,on Broad Street. This deepened his life-long interest in Archaeology and enabled him to write his second book, Jerusalem in Bible Times.He wrote several articles for the Encyclopedia of Religion and Ethics and for the New Standard Bible Dictionary, edited by Drs. Jacobus,Nourse and Zenos. His Palestinian collection is illustrated in this latter Dictionary.

He reported for the year 1913-1914: "The principal item of interest that I have to report is the acquisition and deposition of a new collection of Babylonian cuneiform tablets. Through the generosity of Professor Jacobus and the appropriation of some money from the interest on the Research Fund and by the Library, the sum of $1300 was put at my disposal. With this I have been able to secure 3200 Babylonian tablets dating all the way from the Dynasty of Ur, about 2500 B.C., down to the time of the Seleucid Dynasty, about 200 B.C. The tablets are,most of them, in fime condition and are very legible. The majority of them are baked. We have now an adequate apparatus for the study of Babylonian inscription s for any student who may come to Hartford Seminary, and have a collection that will grow more and more valuable as the years advance.

"At its last meeting the Board of Trustees appropriated the sum of $300 to be used in providing boxes and cases for these tablets. These I have purchased and have arranged the tablets in them. Each tablet is placed on cotton in a glass covered box and these boxes are disposed in large flat drawers. By this method the tablets are preserved from the disintegration caused by moisture and are rendered easily accessible. I have already begun a rough classification of the records into their respective historical periods and intend to carry out this classification so that eventually all the documents of a period will be brought together."

Old students remember the prayers which he used in the opening of each hour of teaching. It is said that when they spent the hour on the cold analysis of Bible documents the memory of these brief sentences of prayer come back to them as the revelation of the heart of their teacher, as a man of God and a humble believer in Jesus Christ.

On July 14,1925 he married Katherine Hazeltine, who graduated from the Hartford Seminary in 1922. She had studied in the Kennedy School of Missions during the years 1914-1916 and was commissioned by the ABCFM for work in East Turkey but was prevented from going by ~~the~~ World War I. She taught Biblical Literature at Mount Holyoke,1922-1924 and at Vassar College ,1924-1925.The Patons lived at 50 Forest Street,in the "Nook Farm" district made famous by the Circle of Hartford' s Literary people- Harriet Beecher Stowe,Mark Twain,Katherine Seymour Day,the Charles Dudley Warners,Hookers, and William Gillette's family.

Prof Paton's strength failed during the years 1930-1932 and Prof Macdonald was forced to carry on the Old Testament courses. Paton died in January 1932 and on the Tuesday following his death,January 26,1932, Professor Macdonald gave the following address in the Hartford Seminary Chapel:

"It was more than forty-two years ago that I met Lewis Paton at the University of Berlin. We were both on Fellowships from our respective Universities...We did not see very much of each other in Berlin as his studies were Old Testament criticism and Assyrian, while I soon began to specialize in Arabic and Islam. Then, shortly after we returned home, came our calls to Hartford. As a consequence we were to spend together as colleagues nearly forty years of our lives.

To my mind there is little doubt that the present Foundation in its width is due to the wisdom, the iron will and the wide ideas of Chester D. Hartranft. Without him the School would have remained a small school, living on the memories of its revolt from Yale. He had vision and looked out in all directions and gathered young men of all churches who might serbve his purposes which were that the School should embrace different attitudes credal and critical, but them before the students and make them makeuptheirrownminds. To him theology was the Queen of the sciences and theology centered in Christology.

When we young men came to the Seminary it had a Creed, a document for which Dr Hartranft had no respect and propounded to me, and I presume, to Paton. He stated: 'We here, hold the Mosaic authorship of the Pentateuch and the unity of Isaiah.' I do not think that he really meant to impose it as of faith on the school he was building up. As my principal duty was to be the teaching of elementary Hebrew and as the Books especially assigned to me for exegesis belonged to the Wisdom Literature the statement hardly affected me. It was Paton's job to deal with it. So I sat back in my Hebrew Chair and waited for things to happen.

It is hard for those of this generation to realize how insane a time that was...The results of Old Testament criticism commonly connected with the name of Welhausen had suddenly broken in on the American religious world. 'The assured results of modern science' is a phrase that sticks in my memory from

that time. Naturally conservative people in this country did not like to have such things thrust down their throats with such assurance. The fighting waxed furious; theological schools were split asunder; holders of Old Testament Chairs were all in suspicion of either heresy or orthodoxy and were abused for both. "Critical" and "scholarly" had become convertible terms; if you did not accept the last critical position you must be ignorant and unscholarly. The odium criticum had become more virulent than any odium theologicum. Theology had to pick up her skirts and flee, and the Old Testament has never to this day recovered theological standing. The distaste with which it is now regarded cane be traced back to those acrid controversies and critical logomachies.

Into the middle of this witches' cauldron Paton was dropped. He had to state and face the controversies. Because of his training he could not teach in the old way. This new "critical" attitude had two sides; one was the destruction of the traditional position on the Pentateuch and Moses and the Prophets; and the other went to build up a new attitude, some form of Wellhausen position. Paton faced these honestly and openly. He worked out his own scheme and stated it to his classes with the greatest clarity...honesty, charity in all senses and above all a genuine Christian spirit. It was the last that pulled him and the Seminary through those troubless times...He carried the Seminary through those days of conflict without schism or internal strife, and wrought for us that freedom which as an Institution we now enjoy. We of the older generation can look back on that time of sickness with profound gratitude to him for this great service to scholarship and the Christian faith...

For the present writer, with his memories of old, unhappy, far-off things and battles long ago, Paton's most real and abiding work was done when he brought the Seminary undivided and in peace through those early conflicts. And he did that great work because of what he was in himself, a follower of truth and of Christ."

Alexander Ross Merriam was a graduate of Yale in 1872 and had taught in the Hartford High School from 1874 to 1877. He prepared for the ministry at Andover, and had pasterates in East Hampton,Mass., and Grand Rapids,Michigan. Failing health forced him to give up the latter parish. He accepted the call to the Seminary and began work on January 1,1893 as professor of Practical Theology and Christian Sociology. He was president for several years of the Hartford Social Settlement and on the board of the Charity Organization Society and active in the Connecticut Bible Society,Connecticut Federation of Churches,City Missionary Society and the Good Will Club. He was in great demand as a preacher but above everything he was interested in the work of the Seminary,and was personally interested in every man who came to his classes. He was a great teacher with a great capacity for friendship and the students all loved him and remembered him long after leaving the Seminary. He had a sympathetic heart and hated shams. He had four daughters,one of whom was killed in a horse and carriage accident on the Sigourney Railroad crossing. Another daughter married a local lawyer and she lived across the street from the Merriams on Vernon Street. They raised a family of four sons. Elizabeth Merriam married Ray Beardslee (HTS 1908) ,son of Prof Clark Beardslee. Alma,the youngest daughter,supervised the Seminary Bookstore when I first came. Prof Merriam had retired before I came,but I visited the Merriams many times in their home and when I started a garden at my home the Merriams gave me several plants to plant there.

Duncan Black Macdonald
April 9, 1863 – September 6, 1943

SOLILOQUIES OF A GREASE SPOT

I wish I was a Profess - or
Of Sanskrit and He - brew
Who wears an overcoat in Maine
While we sit here and stew;
Who sits before his blazing fire
Which he himself hath made,
While we toil, swelter and expire
At 100 in the shade.
Well, if I was a Profess - or
Een though I never knew
A blooming bit of swear words
In Sanskrit and He - brew
I'd pack me up my little grip
And do as he has done
From out this Turkish bath I'd skip
And let things go to thun -
Deration - that's what I'd do.

Found in Dr Duncan Black Macdonald's manuscript material, possibly written by J.W.Harper, a member of Asylum Hill Church.

Sandy' s our Muhammadan
He chuckles with the inner man.
When Sandy' s chuckles bubble out,
They put the Arab's roots to rout.

DUNCAN BLACK MACDONALD (1863-1943)

It was more than seventy years ago that the Hartford Theological Seminary called Duncan Black Macdonald (aged 29) as Instructor in the Semitic Department. At that time he joined a large group of scholars under the Presidency of Dr. Chester David Hartranft, consisting of a fellowship unique in Hartford's academic history for its unbroken continuity of service. This young man soon became the foremost Islamic scholar and teacher on the American Continent.

He was born in Glasgow, Scotland, April 9, 1863, the youngest of five children and the family favorite. The baby ultimatum of this curly haired blond boy was "I'll be a good boy if you'll let me do exactly as I like." His elementary education was hampered by ill health but he entered the University of Glasgow at the age of 17, poorly prepared in Latin, Greek, Mathematics and Philosophy. In a letter to George Sarton, March 26, 1939 he wrote:

> "Don't imagine I was an early genius...I lacked application and I think that that is the quality which makes the successfyl schoolboy...My pre-college education was wretched and I could never have got into the University if there had been an entrance examination. You simply matriculated, paid your class fees and then it was up to you to sink or swim..."

He received his Master of Arts degree in 1885, and Bachelor of Divinity in 1888, together with the Black Theological Fellowship, the highest distinction open to students of theology. He then went to the University of Berlin and took all the advanced courses in Arabic. w. Prof. Eduard Sachau.

It was at the University of Berlin that he met Lewis Bayles Paton who was studying Old Testament on a Fellowship from Princeton. They did not see very much of each other as Paton was interested in the Old Testament courses and Macdonald, in Arabic, but Paton wrote the following to Dr Hartranft, April 15, 1892:

> "The only Macdonald that I know is a Scotchman who spent one or two terms here and who was a friend of Fiske. I met him occasionally in Fiske's rooms but had a very slight acquaintance with him and am entirely unable to form an opinion in regard to his qualifications as an instructor in Hebrew. All that I know is that he was a good Arabist and intended to make that his life work...He is a little unassuming man with a thin voice and a strong Highland accent - id personally very agreeable but seems to me to lack the oratorical qualifications of a lecturer."

He came to the Seminary in the Fall of 1892 as Instructor in the Semitic Department. He taught beginning Hebrew to assist Prof Paton but the two did not agree on teaching methods. On May 19,1893 he wrote Dr Hartranft:

> "I still feel that one of the principal points is the division of the work between Paton and myself...Prof Paton's ideas on the teaching of Hebrew are radically different from mine and if I am to have the responsibility of the teaching of Hebrew as a language I fear I must stipulate to be allowed to do it in my own way...I have to prepare all the men for Prof Paton's lectures and take an intelligent part in the study of the Old Testament...The difference between Prof Paton and myself will be that I shall use the Hebrew Bible for linguistic purposes...while he will use it for theological purposes...Prof Paton and I are very good friends and will always remain so but I don't know a y question on which we agree."

After coming to the Seminary he soon saw that there were m any students who planned to go to the Near East. Soon Hartford became known as a center of Oriental and Arabic study. Long before the School of Missions was founded he was carrying on in his classroom a school for the training of missionaries. He was determined to have a School of Arabic in America although he had been warned that there was no opening for such a subject. He taught beginning Hebrew but also offered courses in Arabic and Syriac to further his knowledge of Hebrew and to aid missionaries to Arabic speaking peoples. In 1898 he offered to the Faculty a plan for a course to train missionaries. A succession of missionaries went out with new attitudes towards the Muslims and new preparations for m eeting them. He was one of the leaders in shaping the policy of the KSM and a pioneer in establishing the "Field Ph.D." The first holder of this degree was Dr Edwin E.Calverley.

In his missionary training he wanted to be a builder of bridges between the peo le of the Muslim World and those of the Western world. To George Sarton he wrote on Jan.11,1925:

> "You will understand my interest in Christian missions and why I have given so large a part of my life to the training of missionaries. Apart from them I see little hope of understanding and peace betweenthe different races of the world."

A student of the Class of 1907 remembered an argument in the old Broad Street Hosmer Hall when Dr Zwemer spoke of the current evils of society in Islamic countries and Dr Macdonald saw the more ideal side in the higher religious experiences of spiritual Muslims.

Dr Macdonald's brilliance as a teacher and value as a colleague appear in the teaching of elementary Hebrew, where patience, thoroughness and enthusiasm are all needed. His devotion was evident in the time he gave to individual students, helping them with advice and supervision. Hebrew was required for the juniors and he learned through experience that teaching the Old Testament was not a matter of routine but called for all the originality, strength and ideas that one posseses, and that it was possible to awaken interest by putting the vital, everyday facts of the Old Testament before the class with complete sincerity, simplicity and openness.

> "To teach Hebrew 35 years ago was no easy task. Dr Macdonald was a good drill master in forms and paradigms but he gave the impression that Hebrew was the vehicle of an ancient of an ancient and worthy revelation of God to man and made a dead language of living importance. I was so much under the spell of his enthusiasm that I became the prize scholar."

His opinion of the students in 1894 shows in the following comments he made in a letter to his father:

> "The juniors - those of whom who have survived - will have passed through the great and terrible wilderness of the grammar in two or three more days. Several broke down...two got hopelessly behind...I get something knocked in one day and it is out the next. They suffer from a lack of brains...They have all gone through what is called a college education here but they have not learned to work for themselves. Put a book into their hands and tell them to find out what is in it - they cant. You have to take them by the hand...(He writes later) My Hebrew exam is over and the class did very well. Three or four of them have as much Hebrew as I had after two years in Glasgow. The best this year was a girl...
>
> 1897. You should have seen the Trustees examining my Hebrew class. It was better than any play. First they made me promise not to make them ask questions...I barely broke my word. I couldn't stand the temptation and the class nearly howled. They filed solemnly into the classroom. I tried to make the chairman take the chair but he backed into a corner and I had to run the circus myself. The animals behaved very well and went through their jumpings beautifully; they kept their faces straight while the learned examiners followed proceedings with the Hebrew Bible held upside down.

> The said examiners were really quite knocked off their legs. They found the class reading at sight right from their Bibles after only one session and that was something they couldn't understand. So my reputation as a teacher is pretty well fixed...They do know a lot of Hebrew;I didn't know as much at the end of my second year..."

In September 1904 he gave one of the two principal papers on Muhammadanism at the International Congress of Arts and Science in St Louis. The other speaker was Ignacz Goldziher.

> "Goldziher hauled me off for a walk. He is nervous from lack of sleep. His wife will not let him go anywhere without a companion as he will lose himself. He has even less sense of direction than I have. He is a very good soul, kind and generous in his praise...

A great part of his life was given to correspondence for he found that he could express himself easier in letters. He encouraged his students to come to him for help in their problems. He received letters long after the students graduated.

On April 9,1927 he was 64 years old and wrote the following to George Sarton on 'age':

> "I find myself in a queer position as to age...I was never conscious of any transition, such as childhood to youth, youth to 'being grown-up' for I never grew up and I verily believe I should enjoy playing with a child's wooden blocks...but I could not easily get down to the floor to do it. That is the rub. I have come to old age but I am not prepared for it. Brother Ass has lain down under me. I always accepted that I would have to die but somehow I never thought that I must first grow old."

Again to George Sarton, April 9,1934:

> "When I look back on the muddle-headed boy in Glasgow tumbling painfully through a very limited education and to all the friendly help and sympathy that has met me in the years between I am overwhelmed with gratitude to all these friends and to a mysterious but very real guidance which I am sure of in my life. It has been given me to be a part in so many things and yet how well I know my own inadequacy and how little I know."

Because of failing strength he resigned from the KSM Faculty in 1925 and became Honorary Consultant in the Islamic Department, but continued teaching in the Seminary in the Old Testament Department.

When he was 70 years old a dinner was given in his honor. Tributes were read from students, colleagues and scholars from all over the world. In response to a letter from Prof E.C.Lane he wrote:

> "When the fires of life burn low it is a comfort to know that the fire is still glowing with others. As I said at the dinner I recognize that a good half of me has been a teacher but I am not sure whether I said that the two things, learning and teaching, feed and help and illumine each other..."

To Dean Edward Warren Capen:

> "I have read and re-read with deep interest, gratitude and joy what I heard with my ears from you on Saturday night. Some things my dull ears had not rightly caught but now I know them, and I am glad that they are still, in all this hurly-burly of change, the ideals and aims of the School of Missions. And I am sure that if you can make these ideals and aims - and methods - clear beyond mistaking to the wide public that the success of the School will be certain and the true end of Christian Missions greatly aided..."

In response to a letter from Dr Barstow congratulating him for his 50 years of loyal service Dr Macdonald said:

> "There are so many ways in which one may look at 50 years gone that I hesitate to evoke such ghostly shadows. Let me say this. Strange things have happened in that 50 years, to the world, to the Seminary, and to me, but I have never repented that God led me to Hartford and kept me there. I rejoice that my soul, at least the soul of my library, is to abide at Hartford. May it be useful there to many generations of future students..."

During 1941-1942 Dr Macdonald wrote me several letters regarding his famous Arabian Nights Collection which he had given to the Seminary Library:

> "I am glad that they have made you custodian of my collection. I was delighted to hear from you and I only wish that I could work at these books together with you. I have heard often about people who apparently thought they were going to live forever. My mistake was that I did not realize that I might go to pieces physically. My wife used to tell me that I must get my library catalogued but in those years I was too busy with productive work. The mischief in my case has been that when the cataloging came I was separated from my books"

> "I have a suggestion. I feel it on my conscience to see vindicated the veracity of poor Petis (de la Croix) and I think that you as Custodian of my Collection and, in a way, heir to my work, should do it. I have not a doubt that you can do it very well indeed... The old fellow will remember you in the Garden and be grateful to you..."

When the Calverleys came to the Kennedy School of Missions on the Faculty they lived at Thompson Hall on the present campus. They tried to get Dr Macdonald to their apartment for a dinner and finally were successful ~~and~~ he came ~~for~~ to a Christmas dinner in 1930:

> "He looked like jovial Santa Claus himself. He came into our apartment with a little snow on his shoulders, and his round cheeks were rosy and his blue eyes twinkled behind his glasses. His neatly trimmed, snowy beard was perfect for the role we imagined. Andh his figure, under the black suit with a white clerical collar, was really rotund. His bald head, with a fringe of tiny curls at the back, was covered with a round black hat."

I shall never forget his home on 143 Sigourney Street with its three long flights of stairs to the third floor where he had his study. When I called on Dr Macdonald and the Calverleys, after they came to live with him, we had many nice cups of tea while Dr Macdonald sat in his high backed chair in the front room. The book cases were filled with many an interesting book that eventually came to our library. I called on him at the nursing home when we talked over his wonderful collection of The Thousand and One Nights which he had given to the Library. He was glad that the Library had made me custodian of that collection and he had asked me to defend the honor of Petis de la Croix and his statement on the Persian Tales. In writing the article on this collection which appeared in the Hartford Echoes Dr Macdonald helped me with this article.

Let me add these few remarks of Dr Macdonald on scholarship:

> "Let us do good work in our class-room, work which the students themselves will see to be good and to meet their needs, and shame the Devil. But to go out and shout before the public: See how fine we are and what attractions we offer! It is degrading and it has never worked. It is like our disastrous experiments with professional money-seekers...Hartford has been diligently following up and helping out its graduates for many years. A good part of my correspondence goes to old students scattered over the world." (To W.D.Mackenzie, 1917)

> "A teaching institution has two ways of building itself up. The building and its material equipment; the men to run it come second. The other way is to get the staff - a first class faculty and give them any kind of place in which to work... Perhaps you will be able to have both a building and a faculty, but if you can't, the faculty to my mind, comes first. In the meantime Avery will continue to hold you,,,For the world of missions you want a great Arabist, a great Sinologist...One great scholar is worth half a dozen Ph.D's."

Dr Macdonald died in a nursing home in South Glastonbury on September 6,1943. in his 81st year. Dr Barstow in paying tribut to him said:

> "He was a man of very vivid personality, and will live in the affectionate memory of all who knew him, especially those who were privileged to study under him, He was a gentleman of broad culture.

A former student, R.F.McNeile, wrote on December 18,1943:

> "He has become a legend - one of those unique and very lovable personalities that are rare in this world, that live on whatever the lapse of time or distance. I see his face and hear his voice as clearly as ever I did when sitting at his feet. When a man of his vast learning preserves with it a simple and profound piety, he is at once unforgettable."

Here are a few choice of Dr Macdonald's definitions:

Philosophy

"It is like a kitten chasing its tail for the joy of chasing it;catching and letting it go again, and again to chase it. It is very good for the kitten and it would be a very stolid kitten that didn't chase its tail. At some time the stages of tail-chasing and of physical knowledge may 'click' and a great step forward is made."

German

"German is an abominable tongue. The German mind has no idea of order and in consequence German books are like sausages - a great deal in them but you have to take a fork to pick it out and it does not matter where you begin the operation. It has no humour and takes things seriously. German when 'exhibited' in sufficient doses is calculated to produce any ailment or epidemic known to man."

Arabic

"You do not know what an Arabic grammar is. It is the very devil and all - as a clerical friend in Scotland used to say - the deuce's own delight of a muddle. It is a combination of jelly-fish and shad;feels absolutely invertebrate and flabby and has spikes sticking all through it...Some men try to make an index or a table of contents;the attempt is in vain. No right-minded Arabic grammar will submit to such a thing. You must simply sit down and wait for the grammar to open to the right page."

When he died he willed his library of Arabic and Semitic books, between 800 and 1000 volumes to the Library of the Kennedy School of Missions, with the stipulation that Dr Calverley could have use of them as long as he was connected with the School of Missions. When this happened the books were to come to the Case Memorial Library. He had collected these books for his studies and instruction in the Hebrew and Arabic languages and the study of Islamic theology.

The residue of the estate went to the Kennedy School of Missions with the interest to be used as a perpetual fund for the care,preservation,repair and cataloguing of the Arabic books bequeathed to it. The will suggest "that a catalogue of my Arabian Nights collection be printed for circulation so that students may know of the existence of this collection." The will forbade the sale of any of his books,manuscripts,maps or pictures.

THE LIBRARY AND DR MACDONALD

Ever since the beginning of the Seminary and long before the founding of the Kennedy School of Missions the library has acquired many books on Missions. Many of the first graduates went on the Mission Field. Dr Duncan Black Macdonald, Professor in the Semitic Department, was the first to offer courses in Arabic in 1893 and immediately he started to build up the library's collection of books in the Near East and Islamic departments. He was instrumental in having the Seminary purchase the August Muller Library - a very valuable collection of 2,367 books and 353 pamphlets. He proceeded to give to the library his large private collection of Semitic material. In 1941 he gave to the library his world famous collection of the Arabian Nights, of over 1,000 vols in the various editions and languages. His ideas about his library were these:

> "It could never be said of Dr Macdonald that 'a book is a book.' Rather, in his view, 'There are books and books.' He made distinctions among them - some were of temporary entertainment interest, while others were popular or common and readily available anywhere - still others were of permanent, scholarly and cultural value. It was with books of the last class that he wished his name to be associated. Books of that kind and quality connected with his vocational activities he wished his school to have. Books of the same quality dealing with the Arthurian Legend, and mediaeval and modern European literature he wanted available for scholars and students and he thought the Watkinson Library was the best place for them.
>
> "The will states that the Watkinson Library is to have "the right to choose and take from my library all 'the mediaeval and modern European literature and the collection on the Arthurian Legend.' The matter of choice centers definitely in the taking of the books, and defines Dr Macdonald's idea of the function of the Watkinson Library. The Watkinson to him was not a "take all" kind of a library, but a library which selected the books it put on its shelves, To him it was a library for the unusual, special, out of the ordinary, rare books, books not to be dound in the general public libraries, and books for the research of scholars and students.
>
> "His great desire, in forming his library, was that his books should be used, and that is why he provided for Dr Calverley's use of them as long as he was connected with the School.
>
> He never sold a book from his library, but frequently he gave them away. He did not intend that his books should become a source of revenue or income, directly or indirectly to any institution or person.

THE KENNEDY SCHOOL OF MISSIONS AND DR MACDONALD

The Kennedy School of Missions records its deep gratitude for Professor Duncan Black Macdonald's participation in its activities and contribution to its welfare. Before the school was started Dr Macdonald's instruction in Islam in the Seminary provided special preparation for work among Muslims to students planning to become missionaries. This instruction developed into the courses of the Muslim Lands department with which the Kennedy School of Missions started. With Professors Worrell and Ananikian Dr Macdonald made the department and important and productive influence upon missionary work for Muslims in Egypt, Syria, Turkey, Persia, Arabia and India...He devised the "Field Degree" whereby candidates for the doctorate in philosophy could pursue their studies under the direction of the Faculty while on their fields of service. He promoted fruitful training in scholarship by encouraging the translation, annotation and interpretation of the works of important Muslim authors...

Adopted by the Kennedy School of Missions Faculty, October 4, 1943.

Hartranft Hall 16
11/ii/29

My dear Mackenzie,

I put down the heads of our conversation and our agreements as I understand them.

(1) If you can secure Thomson for the Chair of Semitic languages (Hebrew, Syriac, Arabic) and literatures in the Seminary, I will resign it. The condition of his appointment are to give him as free a hand as I have had in the past. Especially it shall be open to him to lecture on O.T. introduction as I have been doing and to read with his classes anywhere in the O.T. as I have been doing.

(2) When I so resign my resignation will date from next October and from that date I shall enter upon a pension of $2000 per annum. Also I shall be appointed from that date to a Lectureship in Arabic the condition of which will be that I shall read advanced Arabic with classes at my house or elsewhere convenient not more than 3 hours weekly. For this I shall receive $1000 per annum and as this appointment is not pensionable it is not under age limitations. I am not sure whether this Lectureship is to be in the Seminary, the K.S.M. or under the Foundation. My preference would be under the Foundation, as a University Lectureship. But, as I understand, it will not involve me in any responsibility towards a School, as to Faculty meetings, Committees etc. I am especially anxious that I should not have official responsibility for the policy of any School. My responsibility will be for and to my students and I shall, of course, adjust my teaching to their requirements, whether personal or School.

(3) I should wish if it is at all possible, to retain the use of the Room in which I am now writing, at least until matters have reached a working basis or until the K.S.M. has a building of its own. I have become attached to this Room and I do not want to feel that I am homeless on the Foundation.

(4) This all depends upon Thomson's coming, and, so, as to the conditions to be laid before him and the offers to be made to him I would urge very seriously the following points. It is to be remembered that Professor Jewett will try to meet all the offers of the Seminary. The financial offers he can, and will meet up to a certain point. But there is one which he can't. He can't make Harvard give Thomson security of tenure by a professorial appointment - That the Seminary can do. It should offer him from the first a full professorship. In fact I do not see how it can avoid that as it has so called Macgregor, a man whose academic status is not equal to that of Thomson and who has had no teaching experience. Further, the Seminary should offer him at once $4000, to be increased as the other salaries are gradually increased... Thomson's need is a position which will enable him to live with his wife and child. Under a $4000 salary I do not see that he can do that. In fact, I should personally advise him not to attempt it.

If such offers as these are made I Think we have a chance to meet anything that Jewett may offer, always remembering that the theological atmosphere of Hartford attracts Thomson. If these offers are not made I don't think we have any chance. Our offers will simply bluff Jewett into improving Thomson's position with him. But as I understand it, the Seminary wants Thomson. I certainly do. It is the condition of my resignation!

Faithfully Yours
Duncan B. Macdonald

28/ii/29

My dear Mackenzie,

I wonder if the Faculty thought they would always find Thomson sitting with his mouth open and his tongue hanging out ready to jump when they had made up their mighty minds and whistled to him. Now I am afraid they will fall back on some amiable nonentity... If they do I shall depart for the uttermost parts of the earth....But for heaven's sake, don't let them work off on you any more of the amiable, pious kind. If we must have saints I prefer them with a temper. They amount to something.

"Tis Sixty Years Since; by D.B.Macdonald

"Your charming memory of your childhood came today and I gave it a first reading standing in the hall...I expect to be beseiged with demands to read all the books you read as a child...I'd no idea Scotch youngsters read so much American literature. I'm relieved to notice "Uncle Tom's Cabin" was not among the lot. Judging from the Russians I tutor it seems that "Uncle Tom" was the Russian's chief taste of America...

I too read Longfellow and Hawthorne and how my oldest brother and I shivered over Poe's tales!...I can still see "The Pit and the Pendulum" and feel the horror of it. One winter we treated ourselves to a Poe story every night before going to bed - our front hall was very cold and dark with the deepest stair well I've ever seen...We used to scoot upstairs not daring to look behind. We liked the "Automatic chess player" very much...We had an old yellowed copy from grandfather's library...It was our favorite bathroom literature and Mother had her troubles when we were closeted with it oblivious of meals, dishwashing, practice of the needs of others. Our "Nights" came from a gorgeously illustrated German copy...I only remember the German book and its pictures.I've never been able to agree with you on the brothers Grimm. We were brought up on Grimm, the copy which, according to reports, my father rushed down abd bought as soon as I was born - or as soon after my hasty christening as it appeared I'd survive... Ruth Mackenzie to D.B. Macdonald.

"I can't see why your book should be that difficult. What do people want - What can they read? Pop I suppose! Macgregor wrote: "I was so delighted to have a copy of Dr Macdonald's book. There have been several very enthusiastic reviews of it on this side. I only wish the Dr was 30 years younger. He is just the type of teacher we are looking for at Glasgow just now. We have vacancies in the O.T. chairs of both Glasgow and Edinburgh and are finding real difficulty in discovering men whose interests are rather in Old Testament religion than merely in grammar and Hebrew points!" Ruth Mackenzen to D.B. Macdonald.

2/iii/29

My dear Mackenzie,

It may be well for me to add to my previous letter to you on our conversations a statement as to what led to those conversations. This seems to be nec essary in order to guard against any possible misunderstanding.

I. Some time ago, in last October, I think, I indicated to you that I doubted greatly whether, on account of my physical condition, I should be equal to another winter of work as professor after the present ~~winter~~. I, therefore, put into your hands a conditional and provisional resignation of my chair. I did this so that you might have ample warning as to my then intention. Later, in February oF this year, I wrote to you that I had stood the work so far rather better than I had hoped and that I possibly might be able to stand another winter if it seemed best in the interests of the Seminary. I felt, however, that if I so continued it could be only an experiment and would involve a certain risk for my health. I think that was exactly how I put it. In all this I had no thought of my possible successor and I never approached you in any way on the subject. My action was entirely based on consideration of my own physical condition. I was - and am - exceedingly unwilling to continue holding a chair after I should have become unable fully to perform its duties.

II. Then you came to me with a proposal which to me was entirely new. It was that which I have reproduced in my previous letter to you and which I need not now repeat. I need only say that it took me a little time to adjust myself to it. For your proposal took from me the part of my work to which I was most deeply attached and in which I believed, perhaps foolishly, that I was really rendering service to the Foundation, and sent me back into Arabic teaching which I had definitely put behind me.

III. I, therefore, wish most thoroughly to repudiate the idea that my resignation, still in your hands, has had anything to do with the choosing of my successor. That lies with the Faculty and I have no desire to prejudice or unduly to influence their action.

IV. It is perfectly true that for years it has seemed to me highly desirable that the Seminary - or the Foundation - should attach William Thomson to itself as professor. He is quite easily the most distinguished and the most able of the graduates of the Seminary who have specialized in my work on the O.T. and in Semitics. His width of knowledge and interests is very great and I can see several points at which he would be a source of strength to the Foundation, As to his qualifications for the chair of Semitic languages and literatures I can submit a reasoned statement to the Fa ulty if it so desire.

But the question of his appointment or of the appointment of any one, to m y chair, has had no part in my tentative resignation of it.

I am Faithfully Yours
Duncan B. Macdonald

William Thomson to D.B.Macdonald Divinity Hall, Cambridge, Mass.
20/2/29

Dear Professor Macdonald:

I have written President Mackenzie a letter giving him the actual facts of the situation; but I would like you to know some of the factors that cannot be published. When I came back from Hartford, Professor Jewett called me up and asked me to come over and see him. First he inquired about you and then about the position at Hartford. I told him quite frankly that I had received no definite offer, nor was I sure that any offer would be forthcoming, although I felt c ertain of course, that both you and President Mackenzie would like to have me down in Hartford. Then he rather staggered me. He had gone to Arnold and G.F.Moore and found that they were both ready to back me for a permanent position in Harvard, an Associate-professorship, if possible; if not, a lectureship...Next day Lowell accepted

William Thomson to D.B.Macdonald 20/2/29

the proposition. I was to be given an Associate-Professorship, and Professor Jewett was to make a clause in his will securing me. The Corporation passed the proposal last Monday...Jewett also told me that he intended to endow a chair when he left Harvard...Professor Jewett is particularly anxious that I should put the case before you and the opportunity of building up in Harvard a good Semitic School with Wolfson, Pfeiffer and myself. He kept repeating that I could develop your school in Harvard as well, as, if not better than in Hartford; for he regards me essentially as your pupil, which I am. For myself I feel torn between two loyalties...

As I see it, I am sure of the situation here. I know my men, am intimate and even conscious of their good friendship and wishes; Wolfson and Pfeiffer are not only fac ulty companions, but personal friends... On the other hand, I must confess that I cannot feel the situation at Hartford. I do not know what I am going up against, or what support I can expect. You are the only factor on which I can count with any certainty, with President Mavkenzie a well-wisher. The other men are unknown practically to me. Even Purdy is an unknown quantity. I never could quite fathom his attitude. Perhaps because he is a Quaker. Also I am quite out of touch with the politics of the place, since my friend, Ray Beardslee, stopped communicating with me for some reason or other. I am faced, you will see, with a step which must be final, as I feel it; I wish your advice and your blessing on whatever I do...

19/3/29

I am deeply grateful to you for your letter. As I said in my last ketter, I was torn between two loyalties, and the situation at Hartford was obscure. It became more obscure, when I learned that Dean Potter and Professor Paton had been enquiring about my ability as an Old Testament scholar. Harvard could only give one answer to that, and that had to be that I was n o such animal. Here I am an Arabist and a general Semitist. I never have taught or even studied OT in these classic shades, except Hebrew poetry and prophets with Arnold, and that was after I got my degree, I wrote President Mackenzie shortly thereafter and told him that I was staying on in Harvard...It is therefore a great joy to me to know that I can cleave to my two loyalties and not only carry out the ideas that Professor Wolfson and I have so often discussed here in Harvard, but also have your blessing in so doing. For I must confess that my first and greater loyalty was to you personally, and I was ready to sacrifice money at least to carry on your work. But there was the conditions at Hartford, whereas I was sure of freedom and support at Harvard, not only from Jewett, but now from Arnold...

19/5/29

I am afraid that President Mackenzie has put his foot in it with Jewett, who had a letter from him last week, with which he was none too pleased. Jewett is a fine plain old gentleman, but he has his likes and dislikes, and he does not admire, to put it mildly, a man who does not remember what he has written but a short while before, and who uses language like a special pleader with none too keen a sense of the implications involved. President Mackenzie wrote to Jewett this time as if he were only asking my services for one semester, which was of course not what was in question. He also said that I had <u>expressed</u> a desire to teach in the KSM, which again had not much to do with the case and also required to be qualified by the circumstances in which I had expressed the desire, if "desire" is the right word at all. Jewett thought "willingness" would have been better, given the fact that the must be judged on the basis of

the change in the position made by my appointment to Harvard...I myself understand President Maclenzie's mind and how he came to write such a letter better than most andhave no wish to add to his trouble. I would gladly ease them if I could,but I think the situation has been allowed to get out of hand and requires quick,clean amputation. However I will not add my voice to the baying hounds,as the baying of the hounds seems to me to be very empty of sense and reason and above all human kindliness. There is such an air of "overburdenedness" at Hartford, it makes me sad to see it, when I think of the joy that once I knew there. Even Purdy,young as he is, seems, as I said to you, to be carrying a cross too heavy for him and with no joy in the carrying...

26/5/29

...I am sorry to have mystified you with my howling-and-clean-cut-amputation symbolism,but it was so clear to me I thought it must be equally so to you, Let me first of all inform you that my friend,Ray Beardslee,has been in Boston for an operation and I saw a good deal of him a week ago. I have therefore imbibed a sum of information about his feelings and ideas and also got some inkling of the support he believes to have behind him. His analysis of the situation is very Beardslee-ish,somewhat fanatical,but very clean-cut and logical,granted the initial premises. Pres.Mackenzie is and always has been,a mere figure-head,with Dean Jacobus the power behind the throne,a most Mephistophelian character,I take it. While that condition persists,and it still goes on,in spite of Dean Jacobus' retiral,there is no hope for poor Hartford. You cannot fight a man who works behind the scenes and yet whose word is all-powerful in the inner sanctum of authority. So Ray,who awaits the happy day when Hartford will be released from the incubus that today still weighs it down. Meanwhile things go from bad to worse.

I knew all this before,but I did not know what support Ray reckoned on and even now all I know is that he has been working steadily to gain adherents. And although I doubt the actual number of them, they are like to have support from other quarters. For instance, talking with Douglas Horton one day,I gathered that he felt that great opportunities were going abegging down at Hartford,and his tone seemed personal. Also in visitation week I saw Walk,the "fellow" after myself,and another old Hartford man,Gordon, who looked a bit down on his luck,and there was the same wish expressed for a change of administration. And occasionally through the years since I have returned from the war,I have noticed the same symptons, a dissatisfaction with the inner core of authority at Hartford. I have thought about it much myself and I will give you my personal feeling.

I am a Britisher and quite well acquainted with the fact that the real authority in any institution must rest in the hands of one or two men,who by chara ter,or wealth,or position,have acquired influence. That Dean Jacobus was of the inner core of authority at Hartford was for me self-evident,and I never saw anything wrongnwith the situation. The trouble is that the inner core at Hartford has remained the same too long,without any new blood. The central authority of the institution h s dealt with with the same men without additions for perhaps over a generation - thirty years. My idea of the group that controlled the destinies has the following roll call: Pres.Mackenzie,(I am too much a Scot to believe that he is a mere figure-head),Dean Jacobus,who -in my opinion Ohas as much power now as ever;yourself who has retired from any active part,which is a pity,Professor Paton,and probably Professor Mitchell. I fail to see that that group has ever received any addition,although it has suffered loss. Dean Potter is not new blood,but rather a bolstering up of the old gang...Now I have a great admiration for the ideals this group represented and for the work they have accomplished,their patiende and their courage annd long sightedness,but they have not initiated any young men into their into their secrets...

Pemaquid Point, Maine 21/vi/31

Dear Mr President,

Yours of the 18th has reached me and I shall send this to Hartford, marked as not to be forwarded, so that you will find it on your return.

As you evidently wrote personally and not at the dictation of the Executive Committee I take the opportunity of writing a personal reply. You can follow your own judgement as to how you put it before the Committee.

I do not find your consideration relevant. As to i and ii those that are financial, the Committee cannot get over the fact that the Institution some years ago put itself under a moral obligation to those of the Faculty who are my contemporaries; the younger men since added can look out for themselves. You know and the Committee knows what the breaking of such a moral obligation means for the credit of any institution. If the word of an institution cannot be trusted, no one will trust it; its younger men will take the first chance to go and it will not find others willing to take their places. An institution can only repudiate once, as certain sovereign states have learned.

What of my own case? Twice I was called to fill professorships in Universities, of the first rank - Michigan and Toronto - twice I declined, because I <u>trusted</u> the Seminary. After this you will not find any one foolish enough to do that. Again, you have more than once alluded to the fact that in recent years I have had what you regarded as a too small number of teaching hours and that I should therefore have had my salary reduced. This comes with a very ill grace from an institution in which for many years I taught twenty hours and more a week at a very inadequate salary and from an institution which is now compelled to pay younger men a third more than I have ever had. Yet, so far as I can judge from my classes, there has been no abatement in my power as a teacher or in the desire of students to be taught by me.

Now as to your third consideration that Dr Jacobus is willing to continue teaching in the Seminary after his retiral, my answer is simply that you do not seem to know - and yet I thought you had been informed - that I have offered the School of Missions my services in advice and teaching without salary for the coming winter. After next year I do not know; I am at the age when one can work only from year to year. Also, after next year, it is to be hoped that the School of Missions will be in a different financial position. Further, no two personal cases can be the same. I do not know that Dr Jacobus is writing anything or intending to write anything and I do know that I have at least two books which I must put into printable form before I die.

So far you can submit to the Committee as you please. What follows I think it is right to say to you but it is my deep hope that I shall not have to say it to the Committee. If and when the Committee decides, to refuse me the covenanted $2000 of retiral allowance I shall be compelled to ask you to omit my name entirely from all Bulletins and Year books. I shall have no desire to have any relationship of any kind to an Institution which can so break its word. I shall not say a word about it; I shall not need to, But it will be for the Institution to answer my multitude of old students who will certainly ask questions, and some of them are in the high places of the academic world.

But my trust is that it will not come to <u>that.</u>

And I remain Faithfully Yours
Duncan B. Macdonald

W. Douglas Mackenzie
Harraby
Rostrevor P.O.
Lake Rousseau, Ontario

Sept 4, 1931

My dear Hodous:

Last night I received a letter from Macdonald which is alarming. I knew something of this in June, as it involved transactions between Macdonald and myself twoo or three years, ago (see letter 11/ii/29) of which at the time Mr Gross was aware and approved, I wrote a letter to the Executive Committee through Mr Gross. He left for Europe before it could be considered, but he passed the letter on to the Committee, through whom I do not know. I have not heard about the matter till last night. The facts which I lay before you, some of them in strict confidence are as follows:

First, without any recommendation from the Faculty or authority from the Trustees, the Executive Committee have given notice to Macdonald that his full retirement takes place now - as he is 68 years old. This completely ignores the inherent right of the Faculty to recommend, under the plan of retirement of 1928, that Macdonald be retained in his chair for one year more. Under that plan this can be done twice and complete retirement is then compulsory, except that a man may be asked by the Trustees to donduct a small amount of teaching as Emeritus. Jacobus and I have been so acting under that rule since 1928, always by vote of the Faculty. The Faculty, of course, ought to have made the recommendation that Macdonald continue in his chair for another year last May. But no one at the head of the Seminary Faculty knew that.

Secondly, the Executive Committee have made retroactive and applicable to Macdonald some rules about pensions adopted by the Trustees last May - rules which are very difficult to understand. The Committee have told Macdonald that his pension is to be $1640. This of course after I had as President and with Mr Gross's knowledge, told him it would be $2000 as it is for all other retired professors.

Now the result is that Macdonald feels deeply that injustice has been done him by the institution. He has tried through Barstow to get the thing put right but in vain. If he is wronged in this way, officially, by the institution which he has served for about forty years - he will take the Kennedy School out of his will. That is a terrible blow. He has willed to it his magnificent Arabic Muhammadan Library and the residue of his estate which, he once told me, will be not less than $10,000. Still further he has been looking forward when his Seminary professorship ends honorably, to resume work in Kennedy.

Now what is to be done? It will not be enough to wait for the Trustees in November, without action by the Faculty. The Seminary Faculty must maintain its ancient right of taking the initiative in all matters concerning its personel and its work. This is a clear case, and alas! not the first, where the Executive Committee assumes the right to a t in such matters and to foreclose all ... action by the Faculty and the Board of Trustees.

The only way I can see for the Faculty to maintain its inherent and most sacred right is to pass a resolution at its first meeting, and that should be as soon as possible, recommending to the Board of Trustees at their Autumnal meeting in November, that Macdonald be continued in his chair for another year. This resolution should explain that this action was omitted by mistake before the Annual meeting in May but that the Faculty have now made arrangements with Macdonald to continue as usual for another year, and that this was necessary in order to arrange for the classes in the first semester.

W.D.Mackenzie to Professor Lewis Hodous.

You see what I mean. The resolution should make no reference to the proposed action by the Executive Committee, Even if Barstow brings this aspect up the formal action by the Faculty should be based solely on its right to deal with the matter under the plan of retirement to which ,of course,reference should be made in the resolution, as should have been done in May.

Copies of this resolution ought to be sent at once to Macdonald,to the Chairman of the Committee on Instruction (Dr Dorchester?) and to the Executive Committee.

The advantage of this procedure is two fold or three fold:

1. It will reconcile Macdonald and make him feel warm to the Faculty.
2. It will maintain the right of the initiative in the Faculty on such matters.
3. It will provide an easy way out for the Executive Committee. If done before Mr Gross returns and before there are hot discussions and humiliating withdrawals, it will enable them to leave the matter as the Faculty raightly arranges it. The bringing in of the Instruction Committee of the Board of Trustees is important.

I have written on this matter to you as you are the link which I deliberately established, between Kennedy and the Theological Seminary. You have far more knowledge of the stakes at issue than either the Dean of the Seminary or the President - who are both inexperienced at this point.

You can take E.C.Lane and one or two others into consultation as soon as possible to prepare for action. It is an old tradition of the Seminary to treat the professors staying at Hartford on vacation as a "Summer Committee". If you could get them together at once on the plea that you have to prepare,especially at once, and before all the professors return, for the schedule for more than one department. This summer committee would have to include M acdonald in the schedule,same as last year, and could write to him to say that they expect the full faculty to endorse their action.

I hope you will keep my name out of this if possible, Let the action be that of the Faculty filling up an omission made last May, and naturally maintaining its historical right.

With warmest regards to Mrs Hodous
Yours very sincerely
W.Douglas Mackenzie

P.S. I said on p.1 "Strict confidence." But if any of the facts have to be made known to secure right action you are free of course to use them.
W.D.M.

143 Sigourney St May 18,1932

Mr Charles Welles Gross
President of the Board of Trustees
Hartford Seminary Foundation
Hartford,Conn.

Dear Sir:

I am exceedinly loath that there should be any misunderstanding on the part of the Board of Trustees with regard to my attitude in the situation which has arisen as to my retiral; I am compelled,therefore, to ask you to read this letter in its entirety to the Board.

During forty years I have given to the Institution, and especially to the Seminary and to the School of Missions, my whole life and work. All my published writing,even,has gone,directly or indirectly,to forward the interests of the Institution. I have been, I may venture to say, completely identified with the Institution and wherever, throughout the world, I have any reputation this Institution is known. Twice I have been called to full professorships in great Universities,Michigan and Toronto, and twice I have refused. I refused for two reasons: (1) because I felt that my work was distinctly given to me in connection with the Seminary and the School of Missions, and (2) because I felt that my trusted the Seminary. I felt,that is, that my life was safe in the charge of the Seminary. For me, as for all my colleagues, it was an assured understanding that my retiring allowance would be half of my salary,in my case $2000.

With this went my very deep interest in the School of Missions and my devotion to its work and objects. It is safe,I think, to say that I have been very closely identified with the origin of that School and its development. For years it has had an important place in my Will. At present it stands to receive my entire oriental library - in which there is at least one collection more complere in its kind than any other in the world - and it is my residuary legatee. It was my hope that it would be possible for me, after retiral from my Seminary duties, to enter for a second time, into some corporate relationship with that School, not involving financial recompense, which might continue for the rest of my life, while I gave to that School what remnant of strength was left to me.

All this is nullified by the new scheme of pensions being made retro= ac tive. That scheme was put out practically at the time of my retiral and none of my teaching life was passed under it. In consequence it will compel me to sever entirely my relationship to the Foundation, to change my Will and to destroy the deepest association and hope of my life.

Let me add that I know very well the financial straits in which the Institution, like so many others, stands. If a shheme is introduced involving a clear cut of,say,10% from top to bottom, for a limited term, say two years, I shall gladly give my adherence to such a scheme.

I am
Yours Faithfully
Duncan B. Macdonald

9/xi/32

Dear Dr Barstow

Ihhave just received Mr Hazen's copy of the Vote Joint Committees on my retiral. In view of that vote please see that my name is hereafter omitted from all lists or rolls of the Seminary Foundation and especially that I am not entered as an Emeritus."

Yours Faithfully
Duncan B. Macdonald

D.B.Macdonald to E.W.Capen Nov 18,1932

My dear C apen,

Your most kind letter of the 15th reached me yesterday too late in the day for me at once to answer it. I now do so and I begin with my heart-felt thanks for the spirit which your letter shows.

I, too, have no desire to argue with you the matter of the pension. The most I will do is to say that I was completely out of the Seminary before the new scheme was ratified; that I never lived under it. It was made retro-active and imposed upon me by a legal tour-de-force. Our two cases, therefore, are different. But the whole pension matter was only the "immediate cause" of the trouble.

Let me pass at once to what you say truly is the real object of your letter. But can you think that I have not long, fully, deeply reflected on the consequences of my action? The School of Missions has been more a part of my very life than anything else in the Foundation. To separate myself from it institutionally is the hardest thing that I have ever had to do. The loss of any pension rights is nothing to it. The only thing that remains to me is the fact of continuing non-institutional relation to my old students. You know that I have always held that my students were my students for life; that any knowledge, experience, possible help I might have paid them were fully at their service wherever they were. That still holds and will hold; Calverley can tell you the part I have already taken in his work and that of his furlough students. But only by severing my institutional relationship can I register an at all effective protest against the policy of the Executive Committee. To protest and carry on, as Hodous once suggested, would be an empty meaning-less gesture.

My Library is again another matter. The policy of the Executive Committee - I am speaking very frankly to my old student - leaves me in the deepest distrust as to the scholarly future of the School of Missions, Apart from that all my desire would be that my Library should go to equip that School. But that failing I had to consider where best to put it, and Harvard seems by far the best place. Through Jewett's foundation there will always be there a chair of the Muslim civilization. That means that there will always be there an Arabist and perhaps two. I know, too, that my library will be kept, if it goes there, as as separate unit. And as you know, my old pupil William Thomson is now there on Jewett's Foundation. I could not put my books where they would be surer, n ow and hereafter, of being kept in use. Enough money will go with them to care for them. Of course, I repeat, I would far rather they were in the K.S.M. - with fairly thirty years of my life - but thatmapparently, I am not permitted to do.

I have had here in Hartford the first real School of Arabic on this side of the Atlantic; I have had the first and only School of Muslim Science. I cannot tell you what sorrow it causes, but, <u>as things are,</u> I see nothing for it but to pass that still lighted torch to Thomson and his successors in Harvard. I am again very sorry that, when I go, Calverley should be cut off from my books and apparatus, but again there seems nothing for that. This applies to my oriental library in the widest sense. As you probably know my books in general literature, and especially in medieval European literature, go to the Watkinson.

If the rupture must come it must, butbit has not been by my will. I have laboured to find a way out and I should still welcome any possible way out.

Faithfully and Affectionately Yours

Duncan B. Macdonald

Note:
Eventually the matter of the pension was settled and Macdonald's library came to his beloved KSM.

"Daddy 333 Nourse"

EDWARD EVERETT NOURSE 1863-1929

"Rarely has a theological seminary been blessed with a scholarship so real, a personality so kind, and a spiritual influence so compelling as for full thirty years came to Hartford's Faculty through the presence with it of Professor Nourse."

He was born in Bayfield, Wisconsin, December 24, 1863, the son of Joseph Harvey and Isobel Laurie (Rittenhouse) Nourse. He studied at Lake Forest Academy, and the University and entered the Hartford Theological Seminary as a student in 1888 and graduating in 1891. He was the Thompson Fellow, 1893-1895, studying at Hartford and in Jona, Germany. He was ordained a Presbyterian, at Bayfield, Wisconsin in 1893 and was pastor of the Congregational Church in Berlin, Conn, 1895-1898. He was tutor at the Hartford Theological Seminary, 1892-1893, Instructor 1895-1900; Associate Professor 1900-1905, and Professor from 1905, in Biblical History and Theology. He married Ettie Fay Silvernail, Bayfield, Wisconsin in 1891. She died in 1927. His children were: Helen Isobel, 1892; Edward Fenn, 1894; Harvey Zenos, 1896; Ralph Carver 1897.

"His talents and gifts were so needed by the Seminary that after three years of pastoral service he was appointed Instructor in the New Testament Department, with a promotion two years later to an Associate Professorship and after five years to that of full Professor, which he kept for twenty three years.. The modest and retiring spirit of the man kept him from seeking public acclaim. He was content to do his work in his study. His students gathered around him for his guidance in their tasks and counsel in their difficulties. He was understood and loved by his pupils. His students realised that throughout their years this honored teacher sought with kindness of heart and patience of spirit to show them the way and bring them to satisfying results in their work...In the class room he was pre-eminently a teacher, as shown by the large classes that gathered year after year in the many courses of Bible instruction. He contributed articles to the Dictionary of Religion and Ethics, and The Standard Dictionary of the Bible. Of the latter he was editor.

It was not strange that his influence on the students' lives. Dean Jacobus said: "It will not take Hartford long to realise what what it has lost in the closing of the ministry which this life so self-thoughtlessly poured out upon his students and so modestly disclosed to the world."

GEORGE ROSS WELLS, 1884-1962

George Ross Wells came to the Hartford School of Religious Education in 1920 as Professor of Psychology, from Ohio Wesleyan University where he was professor, after a brief teaching period at Oberlin College. In 1946 he wad named Dean of the Hartford School of Religious Education. Alumni who were on the campus between 1920 and 1952 will remember Professor Wells as a teacher and friend.. He was a columinst in the Hartford newspapers for almost twenty years. His contributions reached beyond both campus and rural community to the world scene through through his many writings which included "Youth and the Open Door" "Individual and Social Restraint" "The Art of Being a Person" and "Sense and Nonsense in Religion".

He died August 1,1962 at the age of 78. He left a widow, two daughters and one son.

Edward Warren Capen, Dean of the Kennedy School of Missions, had his office in the Broad Street Library, next to Dr Thayer. At that time his secretary was Aline Hayden, a former student at Smith College. It was she who started to call me "Rootie" because that was my sister' s nick-name in college and Aline knew my sister.

Edward Warren Capen, the son of Samuel Billings and Helen M. (Warren) Capen, was born in Jamaica Plain, Mass., Sept 24, 1870. He studied at the Boston Latin School and Amherst (1894) winning all the prizes available and came to the Hartford Theological Seminary, graduating in 1898. Here he won the Hebrew and Greek prizes and the Welles Fellowship. He came to the HTS as lecturer in 1902 and when the Kennedy School of Missions was opened he became Organizing Secretary, Professor and then Dean in 1919. He married his class-mate, Lydia Elizabeth Sanderson, October 6, 1904. Although he had graduated from the Boston Latin School he was out-distanced by Lydia Sanderson in Ecclesiastical Latin. When he became engaged to Lydia, one of his classmates remarked: "That's good! Miss Sanderson will furnish the ungodly element that Cape so sadly lacks."

He had many hobbies: a valuable stamp collection, twenty clocks all running at once, and a large collection of stones. He was also interested in railroads and always kept a time-table in his pocket. He would say, when he heard a train going by: "That was the 4 o'clock from Boston and it will arrive in New York at such an hour."

The Capens lived in their home on Sherman Street (which they owned) until Dean Capen died in 1947 and then Mrs Capen moved to Gage Hall on Farmington Avenue, donating to the Foundation their campus home. Dr Elmer E.S. Johnson, in his Memorial Address for Dean Capen said: "He lived as though he was walking with God. In his work we see his unusual intelligence, the whole strength of his unsullied character, his unimpeachable honesty, his unswerving will to do the right as he understood the right, his genuine impartial friendliness and his sincere Christian faith."

LYDIA SANDERSON CAPEN devoted 51 years to Missionary work ,particularlt to the Kennedy School of Missions which was organized by her husband, Edward Warren Capen in 1911. All friends throughout tthe world came under her radiant life and her letters were a source of inspiration, cheer and encouragement to all who received them.

She was born in Cleveland, Ohio, August 5, 1872, the daughter of Fred Milton Sanderson and Harriet Pierce (White) Sanderson. She graduated from Mount Holyoke College in 1895 and from the Hartford Theological Seminary in 1898. She was distinguished by high scholarship, being an honor student of Professors Macdonald and Jacobus in Bible and Professor Merriam in homiletics. In 1898 she won the Turretin prize in Ecclesiastical Latin awarded to "that student in the Senior Class who shall exhibit most proficiency in reading the Latin works of the Reformers, and shall likewise manifest a satisfactory acquaintance with the doctrinal problems involved in the passages assigned for study."

From 1898 to 1900 she was in the department of Biblical History, Literature and Interpretation at Wellesley College and at the same time taught Hebrew. She then became Professor of Biblical History and Acting Professor of Greek at Wells College at Aurora, New York, 1900-1904. On October 6, 1904 she married her classmate at the Seminary, Edward Warren Capen. On their wedding trip they attended the annual meeting of the American Board of Commissioners for Foreign Missions in Grinnell, Iowa. They made their home, from 1904-1907, in Jamaica Plains, Mass., while Dr Capen was compiling a Centennial History of the American Board. Edward was the son of Samuel Billings Capen, the President of the ABCFM. The Capens were then sent by the Board on a world wide tour to collect data on missions throughout Asia and Africa (1907-1909). Of this trip Mrs Capen kept very extensive diaries which are on file in the Archives. When they returned from this trip they continued to live in Jamaica Plain until they came to Hartford in 1911 to form the Kennedy School of Missions.

Mrs Capen was an active member of the Center Church Women's Club and the Spruce Street Settlement Committee from its foundation in 1913 until 1940, and the Religious

Work Committee of the YWCA. She was President of the Hartford Branch of the Woman's Board of Missions (Boston) from 1915-1928. She was President of the Mount Holyoke Alumnae Association from 1914 to 1917 and President of her College Class of 1895 since 1910. She was made an Honorary Member of the American Board in July 1938 and was active in the Woman's Board of the Hartford Seminary Foundation from October 1915, and Chairman of the Scholarship Committee from 1920 to 1944.

In 1945 she wrote a a 50 year record of her College Class and a Memorial booklet of those class members who had died. She published the Jubilee History of the HSF Woman's Board in 1939.

The portrait of her husband hung in the Library Reading Room and I remember that she told me that it should remain there until the Kennedy School of Missions had a building of its own. It is now in Gillett Hall but I do not know in which Professor's office it hangs. A portrait of Professor Arthur Lincoln Gillett was in the process of being painted for Amherst College. He died, September 9, 1938, before the portrait was finished. As Dean Capen was the same size as Professor Gillett, the artist asked Dean Capen to pose in the gown so that he could get the drapes and lines of the gown.

After the death of her husband she lived in Gage Hall, on Farmington Avenue, near the corner of Oxford Street. When they came to live on the campus in 1926, they had owned the Capen House, and after Dean Capen's death she gave it to the Foundation.

On her 80th birthday, August 5, 1952, I got the list of all her living classmates of the HTS Class of 1898, and Wellesley College, Class of 1896, and asked them to send Lydia Capen birthday cards. She was greatly pleased over this.

The Archives of the Seminary has her Five Year Diaries from the date of her Seminary graduation to a few days before her death. She died February 2, 1955, after a short illness. She left two brothers and two sisters: Edward F. Sanderson, of Nantucket, Mass., Julius C. Sanderson, Gertrude A. Sanderson and Lucia H. Sanderson of Cleveland Heights, Ohio. Funeral services were held on February 4th with burial at Forest Hills, Mass.

SAMUEL SIMPSON, 1868-1955

Dr Samuel Simpson, clergyman, professor and artist, died Saturday January 15,1955 at his home in Tolland, Conn.

He was born November 24,1868 in Centreville, Michigan, the son fo Thomas and Sarah (Gibson) Simpson. He received his A.B. and M.A. degrees at Olivet College, in 1891 and his B.D. from Oberlin in 1894, and his Ph.D. from the Hartford Theological Seminary in 1902. His dissertation was Ulrich Zwingli: Swiss Patriot and Reformer. He was ordained in the Congregational ministry at Garner, Iowa, October 6,1894 and served as a pastpr there until 1896. He also served as pastor in Elk River, Minnesota, 1896-1898, and Chardon, Ohio, 1898-1900. He came to the Hartford Theological Seminary as Associate Professor in the Church History Department, 1903-1909. He married in Hartford Edith Bishop Sumner, November 17,1898 and had one son, William Sumner, born in 1900. His paintings featured in several exhibitions of the Connecticut Academy of Fine Arts. He was a member of the Author's Club, London, the Tolland Federated Church, and a director of the Tolland Library and Savings Bank of Tolland. He served as chairman of the local branch of the Red Cross for more than twenty-five years.

Dr Simpson was in a sense "born out of his time." When he taught in the Hartford Theological Seminary he entertained the hope that a chair of American Church History would be founded. In our day such an idea would have met with favor; but in his, faculties were not yet convinced that American Church History was a proper discipline for the theological curriculum.

He left his wife, a son, two brothers, two sisters, a grandson and a granddaughter. Funeral services were held at his home on Tuesday, January 18,1955.

In the Archives there are letters from Samuel Simpson, 1902-1909, and during 1909 there was a discussion at the Faculty meetings about his standing in the Seminary. He devoted three of his six years to teaching American Church History on no salary.

ELMER ELLSWORTH SCHULTZ JOHNSON

1872-1959

ELMER ELLSWORTH SCHULTZ JOHNSON 1872-1959

Dr Johnson said:"I was born on Wednesday, June 26th,1872 in the small brick house called the 'bake house' and my mother told me stories of our faith, the story of Caspar von Schwenckfeld and the church, and so I had my first church history. When I was eleven years old my mother died and I worked on the farm, and in the flour mill. One day I found two books,hid them under a flour bag but was caught by my uncle. 'Elmer, do you want to study?' I said I did, so my grandfather said: 'We need one to go out and bring the world back to us. You should have ten years of education...So many years at Perkiomen Seminary, then Princeton was a good school, I should go there. And last he spoke of New England: 'You go there, you'll be safe. Go to the Hartford Theological Seminary. Three years later he died and I faithfully carried the work through." His grandfather, before he died, placed all the money for the educational plan into Elmer's hands and trusted that it would be handled by a worthy steward. When he went to Princeton, instead of taking the train, he rode his bicycle all the way from his home in Pennsylvania to New Jersey.

Dr Johnson was born in New Berlinville, Penn., the son of Allen T.D. Johnson and Susanna L.(Schultz) Johnson. He graduated from Perkiomen Seminary in 1895; Princeton in 1899 and received his Bachelor of Divinity degree from the Hartford Theological Seminary in 1902 and Ph.D. in 1911. During the summer of 1896 he was invited by Dr O.S.Kriebel, the Principal of Perkiomen Seminary to speak before the Society of Schwenkfelders. He called the sermon "The Crest and Crowning of the Searching Soul." This was his frst sermon and the last time he preached it was on the last Sunday in August,1956.

In 1899 he started for the Hartford Theological Seminary but he did not come alone. On September 7,1899 he married Agnes Schultz Gerhard. They lived happily together for the next 47 years. When he came to the Seminary there

were giants on the Faculty - Beardslee, Geer, Gillett, Hartranft, Jacobus, Macdonald, Nourse, Mitchell, Paton and Pratt.

Soon after graduation he was ordained in the Schwenckfelder Church in Clayton, Penn., in 1902 and became Pastor of the First Schwenckfelder Church of Philadelphia, 1902-1904, and at the Hereford Mennonite Church, Bally, 1921-1946, celebrating his 25th year as Pastor in 1946. In July 1904 he asked for a leave of absence as he was called to the Hartford Theological Seminary as Research Fellow in the subject of Reformation History.

In 1884 the Corpus Schwenckfeldianorum was initiated, just 150 years after the landing of the Schwenckfelders in Pennsylvania. Dr Hartranft believed that a theological seminary should not only teach but should carry on research and publish the results of its investigations. The Seminary then appointed Dr Hartranft and Elmer E.S. Johnson to do research on this project. We must not forget the many Hartford friends who contributed their support to this project. On July 16, 1904 Mr and Mrs Johnson, and their baby son, Rolland, sailed on the "Zeeland" of the Red Star Line, to Antwerp and later arrived at Wolfenbuttel, near Brunswick, Germany, to meet the Chief surrounded by manuscripts. But Hartranft was failing in health and just before Johnson was called to Hartford, the Chief resigned from the Seminary he had served since 1878. He was made Honorary President and after his death, Dec 30, 1914, Dr Johnson was made Editor-in-Chief.

During the years 1904-1919 he did research in Germany on the life and works of Caspar Schwenckfeld. Dr Hartranft died on the eve of World War I. Dr Johnson had with him many of the Hartford Seminary Library books and had purchased a lot more for the seminary. When War broke out he refused to leave his books and remained in Germany during the entire war period, until 1919, in house arrest. The Germans had said that if the United States declared war on Germany, the German people would build an iron wall around

Dr Johnson and his material and give him all the facilities which would enable him to finish his work. He was treated with the utmost hospitality and kindness, and at the close of the war the German government furnished every facility for getting the material safely back to the United States.

He was custodian of the Schwenckfel Historical Library, Pennesburg, Penn., from 1919 and became lecturer at the Hartford Theological Seminary on Modern Church History in 1922; Associate Professor of Reformation and Modern Church History, 1923-1928, and Waldo Professor of Reformation and Modern Church History, 1928-1943. He was Secretary of the Pennsylvania German Society from 1922, and President of the Historical and Natural Science Society of Perkiomen region. Franklin and Marshall College conferred upon him a D.D. in 1924. Besides the Corpus Schwenckfeldianorum he founded The Schwenckfeldian, and contributed many magazine articles..

For many years he gave lectures on the history of the Seminary and had an Historical Seminar every week, sometimes meeting in the Tea Room in East Windsor Hill, formerly the beautiful white house of Bennet Tyler, the first President. There he would point out the spots of historical importance. He would often give sketches of Dr Hartranft, Newton Case, Asahel Nettleton, Bennet Tyler, Erastus Ellsworth and Augustus C. Thompson.

It was he who asked me to become Seminary Archivist in 1940 and it was through him that I became so interested in the history of our seminary. He insisted on an Archives Room and was responsible for the acquiring of many of our historical manuscripts. All the old letters of Bennet Tyler and Asahel Nettleton were stored in a trunk in the basement of Hosmer Hall ever since the seminary moved to Hartford. They were badly water soaked and many were ruined. All letters written in the 1800s were folded with no stamps or envelopes. Those folded in the trunk became stuck together. After the library moved to the present campus Dr Johnson carefully opened as many as he could

and placed them into folders, arranging them in chronological order. These he kept in his office until steel cabinets were procured and placed in the Archives room.

He was always dropping into the library to tell us interesting stories of his historical researches, and side lights on the old Seminary benefactors. I wish I had had a tape recorder to register all the tales and I wish I could remember them all. He recalled telling Rockwell Harmon Potter that he had to accept the call to become Dean of the Seminary. "I'll promise to come every day to see you." He did this for ten years.

For Dr Johnson's 25th anniversary as Pastor of the Herefore Mennonite Church I wrote him the following letter:

Oct 21,1946

Dear Dr Johnson:

May I share in the celebration that is taking place in honor of your 25th anniversary as Pastor of the Hereford Mennonite Church? Although I am not a former member of your church, or one of your grateful pupils here at the Seminary where you served so nobly for over thirty years, I consider myself one of your friends of long standing.

I, too, am celebrating my 25 years in the Case Memorial Library, and I shall never forget the pleasant times we had when you would drop in for a chat, a cup of tea, or friendly advice. The Seminary has not been the same since you left, and I am afraid there is no one here to instill in the students that great love for the Seminary History and Background that you have. I am trying to carry on the Archives Department along your lines, but no one can be like Dr Johnson. Years roll by but still you are the same Dr Johnson I first met in the good old Broad Street days.

We miss you here but rejoice in your big celebration.

Faithfully yours
Elizabeth de W. Root,
Reference Librarian and Custodian of the
Archives.

Elmer E.S.Johnson, Palm,Penn. to Elizabeth de W. Root Jan 21,1952

"Will you please look in Archives (clippings,letters or what have you) and give me name of Ship on which Dr Hartranft sailed for Wolfenbüttel in 1902? I think the boat sailed on March 15th (It may have been 14th). As I recall I had 36 cases of material transported by Downes and Perkins to the RR station for shipment to N.Y. and the boat. I superintended the packing as well as shipment. The consignment weighed 3900 lbs as I recall. I have account (newspaper) of student farewell dinner at Broad St.,a few nights before he left. The entire faculty and student body went to station in Hartford to wave him farewell. After the train had left Dr Jacobus (who then became Acting President) took me to his home; he was afraid I would be all broken up because my special preceptor was gone. From that moment on to the end of his life Dr Jacobus was a sort of father-confessor to me. Jacobus signed my diploma as Acting President. Charles M.Woodman who died a year ago Christmas and I were for all our Seminary days in an especially arranged class in Doctrine under Hartranft. Woodman was the first Quaker and I was the first Schwenckfeld to enter the Seminary. We were given credit for that course.

I am to write a paper by Feb 15th on 50th Anniversary of Dr Hartranft's Departure in 1902 and that is why I need the information I ask for. Best wishes to your Mother. Preached at Bally yesterday.

As ever Elmer E,S.Johnson

Postcard: 1/25/52 "Thanks heaps! It is what I needed. I am writing a sketch for the March number of the Schwenckfeldian. Preach at Palm Schwenckfelder Church this coming Sunday. Talk about being retired! More work than ever. Warmest greetings to you and all the dear people in Case." As ever Elmer E.S.Johnson

He died in his sleep Sunday morning May 19 1959

A Motion to be presented to the Foundation Faculty - January 19,1943

That the Hartford Seminary Foundation Faculty establish and recognize the E.E.S, Johnson Honorary Feklowship in Research; that this Honorary Fellowship be granted occasionally and for varying periods of time to some scholar who has already attained recognition; that this Fellowship though carrying no honorarium, shall admit to every academic courtesy and opportunity which this institution is in a position to give; and that the school in which research is proposed may for any particular appointment offer the E.E.S. Johnson Honorary Fellowship either ab appropriate allowance from some fund otherwise established, or other compensation for a strictly limited schedule of teaching.

It is understood that this Fellowship is for research, presumably with a view to publication, in any of the departments of the Foundation; and that its award, though at irregular intervals be in the nature of an honor to the name of our beloved colleague.

Alexander Converse Purdy was a graduate of the Hartford Theological Seminary of the class of 1913 winning that same year the Hartranft Prize in Evangelistics, the William Thompson Fellowship for the years 1913-1915, the Porter Ogden Jacobus Fellow in 1915. He received his Doctor of Philosophy Degree from the Seminary in 1916. He was the school minister at Moses Brown School in Providence, R.I. 1910-1916 and college pastor at Earlham 1916-1923. He was Professor of Biblical literature and Church History at Earlham College 1916-1923. He came to the Hartford Seminary in the second semester 1923 as Professor of Practical Theology . This title was changed to Hosmer Professor of New Testament Exegesis, January 1, 1933-date. He became Dean of the Seminary in 1954 until the offices of the three schools were combined into that of Dean of the Foundation. In 1944-1945 he was acting President between the departure of Dr ~~Russell Henry Stafford~~ Robbins Wolcott Barstow and the coming of Dr Russell Henry Stafford. He married Jeannette Hadley, of Oskaloosa, Iowa May 13, 1914 and had Adalyn Frances, 1918, Thomas Ellison, ~~1920~~ and Donald Alexander ~~1923~~. They settled at 16 Huntington Street, next to the Asylum Avenue Congregational Church.

I remember the day they were expected to arrive. Their furniture arrived before they did and Hilda Keller and I went over and took out of the trunks the bed linen and made the beds for them. The children were practically babies and we had to make a guess as to which child was going to sleep in which room. It turned out that we made a pretty good decision.

I have many happy memories of the Purdy family and have watched the family grow through these 45 years. When they moved to the present faculty house on Sherman Street , and I and my mother also lived on Sherman Street, we used to play bridge together , and they came often to my home here on Farnham Road. Prof Purdy belonged to the famous Seminary Golf Club in which Prof Gillett, Prof Mitchell and Dr Thayer were always having golf matches.

347

Jan '61

Dr. Alexander Converse Purdy, former Dean of HTS, and Professor of New Testament, Emeritus, who retired on June 30, is Visiting Lilly Professor of Religion for 1960-61 at Earlham College, Richmond, Ind. This appointment represents the beginning of the expansion of Earlham's religion program, leading to the expected establishment of the Earlham School of Religion by the Fall of 1962.

Earlham Names NT Chair for Dr. A. C. Purdy

A chair in New Testament studies at Earlham School of Religion, Richmond, Indiana, is to be named in honor of Dr. Alexander C. Purdy, Hosmer Professor Emeritus of New Testament and former dean of the Hartford Seminary Foundation.

Dr. Purdy began his teaching career at Earlham College in 1916, and joined the Hartford faculty in 1923, serving the seminary until his retirement in 1960. He then returned to the college, to serve the newly formed Earlham School of Religion, where he taught until 1965.

Dr. Purdy received his B.D. (1913) and his Ph.D. (1916) from Hartford Seminary. He is the author of numerous books and articles in the fields of religion, Quakerism and New Testament studies, and was consulting editor of the 12-volume *Interpreter's Bible.*

After his retirement from the seminary faculty, Dr. Purdy was honored by publication of a book of essays entitled *New Testament Sidelights.* Contributors to this volume included Rudolf Bultmann, G.H.C. Macgregor, Kendrick Grobel, Paul Shubert and Henry Cadbury.

Endowment of the Alexander C. Purdy Chair of New Testament Studies in the amount of $250,000 will provide income sufficient to support a full-time professor of New Testament in the School of Religion. The endowment is part of a $2 Million Friends Leadership Development campaign of the School of Religion.

Hartfordian, Winter 1968

LEWIS HODOUS, 1872-1949

Lewis was born in Bohemia in 1872, and his family came to Cleveland when Lewis was 10 years old. The Reverend Henry A. Schauffler, a missionary under the American Board in Bohemia, was called to Cleveland to work with the Bohemians in that city. One of his first developments was a little Sunday School where Lewis and Anna Jelinek (later Mrs Hodous) were among the interested children. Mary Schauffler Platt relates the following incident: "Lewis and my sister were classmates in High School and in scholarship they stood so close that when my sister came out ahead by a quarter of a point Lewis went to the Principal and asked the favor of being allowed to tell his rival that she would be valedictorian." He worked his way through Western Reserve University and graduated in 1897 winning his Phi Beta Kappa key. He then entered the Hartford Theological Seminary and graduated in 1900 as the John Welles Fellow. He studied at the University of Halle in 1900, and in 1909 at the University of Leyden. He was ordained a Congregational Minister in 1901 and that same year he married Anna Jelinek, and went to Foochow, China, as missionaries under the American Board.

He was President of Foochow Theological Seminary from 1902-1912 and assisted in organizing the Fukien Christian University, and lectured at the Peking Language School. In 1910 he studied under the great sinologist, De Groot.

After many efforts Dr Mackenzie succeeded in persuading Dr Hodous to head up the Chinese department of the Kennedy School of Missions and he served in that ccappacity from 1917 until his retirement in 1945. His servi ce to the Foundation and to the Church in these 28 years as teacher and scholar is written in the records, and on the minds and hearts of his students. With the retirement of Prof. Arthur Lincoln Gillett he added the responsibility of being professor of the history and philosophy of religion in the seminary.

When he first came he lived in back of Prof Alexander Purdy, on ~~Huntington Street,~~ behind ~~next to~~ the Asylum Hill Church. Prof Purdy knew him intimately during the Broad Street years and was the right person to give the memorial address on February 2, 1950.

Lewis was a big man physically, and his favorite recreation was hiking and mountain climbing. He had made several walking trips with his class mate Will Mather and climbed many mountains in Switzerland. The archives of the HSF contains a typewritten manuscript written by Prof Hodous, describing one of his bicycle trips through Switzerland.

On the present campus the Hodous' lived in the other side of the Purdys on Sherman Street. After the hurricane of 1938 he spent his leisure hours chopping up fallen trees into fireplace wood for the neighbor's cellars. He also was a powerful swimmer and Mrs Capen recalls that he and his friend Will Mather swam a long distance in rough seas to rescue a man calling for help. Mrs Hodous was the expert gardiner and there are many evidences of her "green thumb" on the campus. When my Mother and I moved to our present home on Farnham Road many of the Sherman Street faculty brought us plants for our garden. Many of our plants came from Mrs Hodous.

In 1912 he stated: "The Chinese language and literature must have first place in our schools - Before taking the first place in the curriculum it must have first place in the minds of the faculty and the management of the school."

Mrs Capen wrote:"There is one phase of Lewis' character that people might not realize but which I think was very marked- his keen artistic sense. One would know that he had this great gift to look at his hands with his long slender fingers... He knew the best in Chinese art and loved Chinese poetry..." His minister said he was respected and loved as few men have been. He was a quiet, sincere man whose learning was respected. Dr Elmer Johnson said of him: "He was a friend and fellow Christian pilgrim as warm and true as he was eminent and profound as scholar, teacher, colleague...Few have given out a more winning smile or greeted you with a more assuring handclasp than he, on the Hartford campus. The nobility of his consecrated manhood will always be remembered by those who knew this peer among men."

He was a philosopher and sided with the students against too rigid rules - a quiet sincere man. During the fuss about Dr Macdonald's pension he was a "go-between" of the Board of Trustees and Faculty.

Dr Johnson, myself and other HSF Faculty members attended the funeral of Mrs Hodous in Mt Herman and after that service Prof Hodous took us over to his daughter Rachel's house in Northfield for light refreshment.

Prof Hodous died August 9,1949 at Mt Herman,Mass.

A filing cabinet full of his valuable Chinese material was turned over to the Archives, as well as many family pictures, slides, and interesting Chinese pictures.

I shall always remember the twinkle in his eye and his very hearty laughter.

Dr Calverley ended his memorial address on Prof Hodous: "He was wise in counsel, for he was far-sighted and not visionary, and too well balanced in judgment for pessimism or enthusiasm. He did not seek for himself prominence or power, award or applause, but rather spent himself in quiet,worth-while service.

He did not strive to attain to the leadership of others,but,without knowing it, he has led his students and his colleagues to say, "I should like to be like him."

THE HARTFORD TIMES, SATURDAY, MARCH 29, 1958

Behind the Name

Woman Doctor Recalls Years on Desert's Edge

By RALPH H. MINARD

At the southwest corner of Sigourney St. and Asylum Ave., running south along Sigourney, is a handsome row of old, three-story red brick residences untouched by the tides of change in the neighborhood. In one of these, at 143, live Dr. Eleanor T. Calverley and her husband, Dr. Edwin Elliot Calverley, educators of missionaries.

Their sedate address obscures the fact that the Calverleys lived for years on the edge of the Arabian desert as pioneers who brought medicine and modern ideas to people along the Persian Gulf long before the days of airlines and oil lines.

Dr. Eleanor Calverley grew up in York, Pa., a region where the Mennonite and Dunker religious sects live. Her father was managing editor of the York Dispatch. In a time before women had won the right to vote, she decided to become a doctor and enrolled in Women's Medical College, Philadelphia. She got her degree in 1908, married a young Presbyterian minister, Edwin E. Calverley, and in 1909 was on her way with him to the Persian Gulf under sponsorship of the Reform Church of America. She had finished her internship and had done some graduate work, but had yet to begin practice of medicine.

TOGETHER THEY spent 18 years in Kuwait, on the edge of Saudi Arabia, he teaching a mission school, she caring for the medical needs of the Arab women and children. Her recent book about Kuwait, "My Arabian Days and Nights," is in its second printing. But many of her experiences are still untold.

In 1944, during a two-year stay in Cairo, she wrote "How to be Healthy in Hot Climates." This text for missionaries reflects some of the lessons learned in Kuwait, raising three daughters in a land where many children die of dysentery and tuberculosis, or go through life with diseases of the skin or eyes.

"In our country, mothers worry about highway traffic," Dr. Calverley recalled. "In Kuwait I worried about the girls accepting candy from the Arabs. Most of the candy had been crawled over by flies or dirtied by many fingers.

"Visiting was a problem. Arab friends always asked us to bring the children with us. But in those days there was tuberculosis in many Arab homes, and trachoma, an infectious disease of the eyelids, and we preferred to leave the children home.

* * *

AT FIRST I tried to explain that while Arabs let their girl children visit freely until puberty, then restrict them. Americans keep children close to home until puberty, then give them more freedom. This made no sense to them. So I found a better excuse. I said their father wouldn't permit them to go out. In a country where a father's word is law, that was an excuse the Arabs would accept."

After 18 years in the desert, the Calverleys came to Hartford, where he became professor of Arabic and Islamics at the Kennedy School of Missions. In 1930 she decided to get her Connecticut license to practice medicine.

"I studied all that Winter, relearning anatomy and other subjects I hadn't thought about in years. Then I took three days of examinations and got my license."

In 1931 the Calverleys bought their present home, with 10 rooms on three floors including her office on the second floor and her husband's library on the third. In 1931 also, she began teaching missionary medicine at Hartford Seminary. She has taught two hours a week ever since, except for two stays in Cairo.

* * *

THE KNOWLEDGE from her lectures and her book has been carried around the world by missionaries. She teaches them what they need most — first aid, diseases peculiar to the tropics, what they should and shouldn't eat, what they need in their medical kits.

"We teach them the medicine they need to help others," she explains. "Then we teach them what they need to keep themselves and their families healthy. They know simple surgery — how to open abscesses, how to stitch a wound. They know the symptoms of dysentery, sleeping sickness, malaria, and other diseases."

One of Dr. Calverley's students successfully fought a smallpox epidemic in China. Others have built up followings in Africa because of their ability to help sick natives.

Her book tells which native fruits provide vitamins, how there is far more Vitamin C in three and a half ounces of Indian gooseberries than in an entire orange, how plantain juice yields ascorbic acid, how milk can be made from soy beans or peanuts. There are many worthy substitutes for American food, she points out.

Dr. Calverley maintains a limited practice at her home, and believes she is the only woman general practitioner in Hartford. She tries to reserve time from office appointments for her teaching and other activities.

* * *

SHE STILL SPEAKS fluent Arabic, but has forgotten much of the Persian she learned years ago. She and her husband still enjoy foods they liked in Kuwait — chicken pilaf, Arab-style rice with raisins and almonds. "We still use rice instead of potatoes," she says.

Their three daughters grew into healthy women despite the perils of thumb-marked candy in Kuwait. Grace, born in India, is the wife of a Presbyterian minister in Coatesville, Pa., and teaches retarded children. She still has the 100 pearls given her one Christmas by the ruler of Kuwait. Elizabeth is an occupational therapist in a Pennsylvania hospital. Eleanor is married to a government official and teaches pre-schoolers in Falls Church, Va.

Dr. Calverley says the years of practicing medicine among the Arabs was its own reward, and gave her and her husband many Arab friends. Says the doctor: "If I had my life to live over, I would marry the same man and go with him to the same places."

× 143 Sigourney St was owned by Dr Duncan B. Macdonald Macdonald

THE HARTFORD COURANT: Tuesday, December 24, 1968

Dr. Eleanor Calverley, Missionary, Dies

Dr. Eleanor T. Calverley, 81, Hartford physician, former medical missionary and author, died Sunday at the Avery Church Home, after a short illness. She was the wife of Dr. Edwin E. Calverley.

She was graduated from Woman's Medical College of Pennsylvania in 1908. She was the first woman doctor in Kuwait and founded and headed the Woman's Mission Hospital there. Since 1931, she lectured at the Kennedy School of Missions at the Hartford Seminary Foundation. She is the author of two books, "My Abrabian Days and Nights," and "How to be Healthy in Hot Climates."

In 1949, she was awarded a citation by the board of directors of the Associated Mission Medical Office and in 1960 received the Alumnae Achivement Award of the Woman's Medical College of Pennsylvania.

Besides her husband, she leaves two daughters, Mrs. Elizabeth C. Lawn of Bufffalo, N.Y. and Mrs. Eleanor Schafer of Annendale, Va.; a sister, Mrs. Coyd Yost of Keyser, W. Va., seven grandchildren and two great-grandchildren.

Memorial services will be Thursday at 3 p.m. at the Asylum Hill Congregational Church. Memorial donations may be made to the charity of the donor's choice. James T. Pratt Funeral Home, 71 Farmington Ave., has charge of arrangements.

DR. ELEANOR CALVERLEY

ELEANOR TAYLOR CALVERLEY - A TRIBUTE

The first woman doctor in Kuwait, Eleanor Taylor Calverley, wife of Edwin Elliott Calverley, died on Sunday, December 22,1968, after a short illness. She was 82.

Mrs Calverley grew up in York, Pennsylvania, a region where the Mennonite and Dunker religious sects lived. One day her father asked her what she wanted to do after high school. "I want to be a doctor," was her reply. She had no intention of becoming a medical missionary but it was not until her freshman year at the Woman's Medical College in Philadelphia that the idea occurred to her. She announced it at a family gathering. Her Quaker grandmother exclaimed: "Thee, going to be a missionary? I won't let thee." Her father's reaction was: "I must say, you'll make a very good meal for a cannibal!"

At the end of her senior year she was a delegate at a student conference at Lafayette College in Easton, Pennsylvania, at a home where some Princeton Seminary men were also guests. Edwin Calverley was one of the guests.

In her book "My Arabian Days and Nights" she wrote: "When I try to remember my first impression of Edwin the words 'integrity,' 'honesty,' and 'good sense' come to my mind...He had good manners and was an interesting companion. In a moment of enthusiasm he said: 'Joy and fireworks!' His face was open and boyish with friendly gray eyes... He was to have one more year at the Seminary and then was under appointment to the Arabian Mission founded in 1889 by James Cantine and Samuel Zwemer...He came to see me several times in Philadelphia before I received my M.D. in 1908."

They were married in September 1909 in her home church and sailed one October day from Philadelphia. They arrived in the Bahrain Islands December 31,1909. Then followed two years of language study before they arrived at Kuwait, near the end of December 1911. This was a newly opened station under the Reformed Church of America.

When she opened her little dispensary on New Years Day 1912, she became the first woman doctor in Kuwait. Later she founded and became Head of the Woman's Mission Hospital there. They spent almost twenty years in Kuwait, on the edge of the Arabian desert, he teaching in a mission school and she, caring for the medical needs of the people in that area. Her experiences are well described in her book "My Arabian Days and Nights." It was not an easy task in a country where the people could not understand this woman from a strange land who walked along the streets unveiled.X Many times she was discouraged. "Why should the women trust her when they thought she did not believe in God, when it was God who sent her to Kuwait." It was not long before they considered her as a friend who had come to live and work among them.

At the beginning of their second furlough the family, consisting of Dr and Mrs Calverley and three daughters, came to Hartford where Edwin Calverley was to write his thesis for his doctorate, under De Duncan Black Macdonald. They lived in an old two family house on Broad Street, next to the Case Memorial Library. It was during this period that I first met the family. In July 1923 Edwin Calverley received his Doctor of Philosophy degree, Magna Cum Laude.

When it was time for the third furlough Mrs Calverley and the girls, now ready for college, returned to the United States, leaving Dr Calverley to supervise a new mission station at Amarah in Iraq. A serious illness threatened his life and he had to seek medical treatment. He learned that he could not return to the mission field, and came, in 1930, to the Hartford Seminary Foundation to be Dr Duncan Black Macdonald's much needed assistant in the Arabic Department.

That first year they lived in Thompson Hall but at the request of Dr Macdonald they went to live with him on Sigourney Street. A license to practice medicine in Connecticut was required, forcing her to study all winter to acquire it. She started her practice in a little room in her home and thus became Dr Macdonald's doctor.

X At first the children called: "Englishmen, Englishmen, they don't pray. Even the chickens are better that way." The Arabs say that a chicken raises his head after a drink, to give thanks.

Dr Rockwell Potter remembered that he was asked by a Scottish minister whether Dr Macdonald was alive. His reply was: "Yes,he is. He lives with the Calverleys and Mrs Calverley could wind him around her little finger. He would do everything she told him to do - take his medicine,put on his rubbers, keep his coat buttoned up - and she kept him very much alive!"

While Dr Calverley was training students for work in the Muslim Lands, Mrs Calverley at the KSM ~~Eleanor~~ lectured on Tropical Hygiene, and had a private medical practice in her home. She may have been the only woman doctor in Hartford. In 1944-1945 they went to Cairo where Prof Calverley was Visiting Professor at the American University at Cairo. It was in 1944 that Mrs Calverley wrote her book "How to be Healthy in hot Climates." The text for missionaries reflects some of the lessons learned in Kuwait,raising three daughters in a land where many children die of dysentery and tuberculosis.

In 1949 she received the following citation:

> This Citation of highest appreciation is given to Eleanor J.T.Calverley, in grateful recognition of the generous and skillful service she has rendered for many years to the health service of foreign missionaries. This action is taken by the Board of Directors of the Associated Mission Medical Office which represents many missionary organizations.

January 28,1949 Robert H.H.Goheen
Director.

The Woman's Medical College of Pennsylvania gave her the Alumnae Achievement award in 1960.

They were invited to see the New Kuwait in 1955 and when the ruler was to be knighted by a representative of the British sovereign they were introduced by the ruler: These Americans were the first to bring us modern education and Western medicine, and they came when Kuwait was poor!

The Calverleys enjoyed having a cup of tea every afternoon around 3:30 - a custom they were in the habit of having "three hours before sunset"while they were in Kuwait. I had many a cup of tea with them in their back living room. Cookies and tea were served from a large handsome brass tea-tray with sugar bowl and pitcher brought home from Arabia. I often had luncheon with them while I was clearing out Dr Macdonald's libr ry, Sometimes I typed pages of Mrs Calverley's books and articles, and she gave me many suggestions for the book on Dr Macdonald I was compiling.

She was a grand lady. The mission students who took her lectures in Tropical Hygiene and who read her book on the same subject will know how to keep healthy and how to help many sick natives. She will be missed for a long time on the campus of the Hartford Seminary Foundation and particularly the Kennedy School of Missions.

She left,beside her husband,two daughters,Mrs Elizabeth Lawn of Buffalo,N.Y., Mrs Eleanor Shafer of Annendale,Virginia,a sister Mrs Coyd Yost of Keyser,West Virginia, seven grandchildren and two great-grandchildren. A memorial service was held December 26,1968 at the Asylum Hill Congregational Church.

Elizabeth de W. Root
Archivist Emerita

Jan 29,1969

A Memorial Service for Mrs Calverley was held at the Asylum Hill Church on Thursday, December 26,1968. The next day Prof Seale, Nafi Donat and myself went to Avery Heights to help Elisabeth and Eleanor clean out the books in Dr Calverley's room and take certain material to the Seminary Archives. I then wrote the article on Mrs Calverley for the Hartfordian. I received the following letter from Elisabeth:

State University of New York at Buffalo
Aug 29,1969

Dear Elisabeth Root,

Thank you so much for the beautiful memorial you have written about Mother. It is good to see her through the eyes of one who worked so closely with my parents at the HSF. Your stories about Uncle Don were news to me! Did you know that the little Puerto Rican aide who cares for father at Avery now lives at 143 Sigourney St? Coincidence! I flew to Hartford last Saturday where my son Roger met me. We spent the day with Father, eating lunch at his table. He seems in far better spirits, though slowing down physically.

I have spme few mementos still to go to the Archives - a gold ring (red stone) with a peep hole picture of the Ka'aba at Mecca, and some Arabic writing. But first I must have it evaluated. Mr Donat has not sent me any list or valuation of the stuff I gave him - I need it for the estate...Many thanks again

Elisabeth

THE HARTFORD COURANT: Friday, April 23, 1971

Dr. E. E. Calverley Dies; Was Missionary, Scholar

Dr. Edwin Elliot Calverley, 89, of 705 New Britain Ave., a former missionary in the Dutch Reformed Church of America and professor emeritus of Arabic and Islamic studies at the Kennedy School of Missions at the Hartford Seminary Foundation, died Wednesday at a local convalescent home.

After his marriage to the late Dr. Eleanor T. Calverley in 1909, Dr. Calverley and his wife went to Arabia. Dr. Calverley set up a school for boys in Kuwait, and his wife founded a hospital there.

When the Calverleys arrived, Kuwait was a poor principality at the northern end of the Persian Gulf. Since then, Kuwait has become one of the world's richest oil reserves.

In 1955, they returned to Kuwait and met the former ruler Shaikh Sir Abdallah al Salim al Sabah, the amir of Kuwait. He said of the Calverleys, "These Americans were the first to bring us modern education and western medicine. And they came to us when Kuwait was poor."

Mrs. Calverley who recorded her experiences in Arabia in a book "My Arabian Days and Nights," died in 1968.

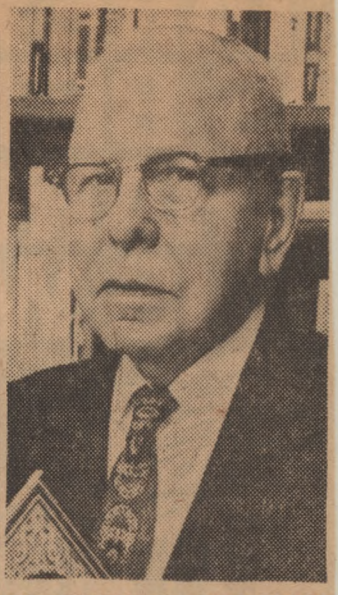
Born in Philadelphia, Pa., he received his bachelors and masters degrees from Princeton University and his doctorate from the Hartford Seminary Foundation in 1923. He lived in Hartford since he and his wife left Kuwait in 1929.

After World War II, he worked with the State Department in Washington, D.C. as consultant for the Arabian Oil Co.

He was an instructor at the Hartford Seminary Foundation from 1939 to 1932, and was named professor of Arabic and Islamic studies in 1935.

He was editor of the "The Muslim World," a quarterly magazine of the foundation, from 1938 to 1965. He was the author of "Arabian Leaders" and "Worship in Islam."

Dr. Calverley was a member of the American Research Center in Egypt, and was one of 12 scholars named to revise the Schaff-Herzog Encyclopedia of Religious Knowledge.



DR. EDWIN E. CALVERLEY

A trustee of the American University at Cairo, Egypt, he was also a former dean there of the School of Oriental Studies. He was also a former visiting professor at the Johns Hopkins University in Baltimore.

He was a member of the American Oriental Society, the American Bible Society, the Royal Associate Society and the Committee on Arabian, Islam and Near East Studies.

He leaves two daughters, Mrs. Elisabeth Lawn of Buffalo, N.Y., and Mrs. Eleanor Schafer of Annandale, Va.; seven grandchildren and two great-grandchildren.

The funeral will be Monday at a time to be announced at the Asylum Hill Congregational Church. Cremation will be in Springfield, Mass.

The James T. Pratt Funeral Home, 71 Farmington Ave., has charge of arrangements. There are no calling hours.

EDWIN E. CALVERLEY 1882 - 1971

My first recollection of Dr Calverley was when he came to the Kennedy School of Missions in 1922, to study for his Doctor's degree. He had been studying under Dr Duncan Black Macdonald and was preparimg for the foe;d Ph.D. which was started by Dr Macdonald. He came with his wife and three daughters to the house next door to the Case Memorial Library, and lived there while he was studying.

Dr Calverley was born in Philadelphia, Pennsylvania and graduated from Princeton University in 1906 CUM LAUDE, and from Princeton Theological Seminary in 1909. Soon after graduation, in September 1909, he married Eleanor Taylor , and went under the Reformed Church in America as a missionary to Arabia. After two years of language study they arrived at Kuwait, near the end of December 1911. He was there until a serious illness affected his life and he had to seek medical treatment. When the doctor told him that he could not return to Arabia he came to the HSF as Dr Macdonald's much needed assistant in the Muslim Lands Department. He remained as professor until 1951 but continued for another year as editor of The Muslim World.

He had received his Doctor of Philosophy degree in July 1923 MAGNA CUM LAUDE which was highly praised by Dr Macdonald.

When he came as Professor he was asked to live with Dr Macdonald, on Sigourney Street, and Mrs Calverley became Dr Macdonald's doctor. Mrs Macdonald had died the year before. When they first moved to Sigourney Street I remember Dr and Mrs Macdonald used to eat at a boarding house on Asylum Avenue and when Mrs Macdonald was unable to go out for her dinner Dr Macdonald used to bring home her dinner in a basket. At that time I was living in an apartment house at 190 Sigourney Street, just the other side of Asylum Avenue.

Dr Calverley always tried to carry out the teaching ideas of his teacher and was a careful custodian of Dr Macdonald's library as long as it remained in his house. Many an afternoon I would have a cup of tea at the Calverley home. Dr Macdonald always sat, for his tea, in his big chair in the front room. Sometimes I typed chapters of Mrs Calverley's books and articles for The Muslim World.

When Dr Calverley knew that all Dr Macdonald's books were coming to the Case Memorial Library he suggested that it would be advantageous for the library if I studied Arabic so that I could catalog the Arabic books. I was admitted to the KSM as a candidate for the Master of Arts degree with the understanding that when I received my degree I would start cataloging the Arabic books. I took courses in Arabic and Religion of Islam under Dr Calverley, and other courses, such as an African course under Mrs Donohugh. The library was kind enough to give me time off when it was time to write the thesis. Grace Calverley, Dr Calverley's older daughter, studied Arabic with me. I learned later from Eleanor that Dr Calverley refused to give her her earned high marks as the KSM might think he was prejudiced because she was his daughter. The Arabic course was difficult and I was told that it might have been easier if I had learned some Hebrew before taking Arabic.

I translated the Kitab al-Nuqaya of al-Suyuti which was an encyclopedia of fourteen branches of knowledge. I had to translate enough of the commentary Itnam-al-Diraya that was on the margin of the printed book, to help make sense of the main book. When I received my MA in Arabic in 1940 Dr Calverley wanted me to start to catalog the library's collection of Afabic manuscripts that were not done by William Rabdall in his Ph.D. thesis. These manuscripts came to the library through Dr Macdonald and Prof Mardiros Ananikian. Prof Ananikian had been sent to the Near East by Robert Garrett of Princeton to purchase Arabic, Persian and Turkish manuscripts for Robert Garrett, Case Memorial Library, Princeton and Library of Congress. After the manuscripts had arrived they were placed in tall metal cases, and moved several times. Many of these were small, loose leaf, covered by brown paper. The shelves of these cabinets were very crowded and once some one, not connected with the library, opened one of the cabinet doors and all the manuscrips on the top shelf fell to the floor and cOntents became badly mixed. Therefore some of these were without a beginning or end, with several pages missing. In order to straighten these out I had to look at the size, count the lines, measure the pages, watch the handwriting and follow the catch wor at the bottom of the pages. It was a difficult job.

His office, once that of Dr Macdonald, was on the third floor. There was a passage from the stacks, past his office and the "wash room" and down the long corridor to the main stairway. My Archives room was the present Pratt room. Dr Calverley and I would often have a cup of tea or coffee in his office with water heated on the small electric plate in the "wash room". When Bill Mulligan, a student from ARAMCO, was studying, he often joined us for coffee. He gave us four cups and saucers. If I was down at the Circulation desk I would find a note in code, "T before 4" which meant "Tea before four o'clock".

Dr Calverley had a few characteristics in his teaching. If I made a wrong translation he would tap his fingers on his desk and say: "You know better than that". In teaching about Islam I recall certain phrases: "Always begin work and study on a Wednesday." (As I write this part of my book it is also Wednesday). "Always eat lots of raisins a day." "If a fly falls into your drink, push it all the way down, and then pull it out. There is evil on one side of the wings and good on the other side. If you push it down and pull it out the evil will disappear and the good will come out." "You don't have to eat a whole egg before you know it is rotten."

He was connected with many learned societies and wrote articles on Islam. He was one of 12 scholars chosen to revise the Schaff-Herzog Encyclopedia of Religious Knowledge. He was a member of the American Research Center in Egypt. He was a trustee of the American University at Cairo, 1939-1953, and former Dean of its School of Oriental Studies. He was visiting Professor at at the American University at Cairo, 1944-1945, and visiting professor at Jphns Hopkins University in Baltimore. He was a member of the American Oriental Society, the Linguistic Society of America, Phi Beta Kappa, American Council of Learned Societies, Near Eastern Studies, American Bible Society, Royal Asiatic Society and the Committee on Arabian, Islam and Near East Studies. After World War II he worked with the State Department in Washington, D.C. as consultant for ARAMCO, 1952-1957.

Carlton Coon in the foreword of his Caravan, spoke about Dr Calverley:

"To avoid it (regarding a transliteration) I sought the aid of a most kindly and scholarly gentleman who has much more to offer than spelling - Dr.E.E.Calverley of the Hartford Seminary Foundation and editor of The Muslim World- a man of profound erudition and wisdom, as well as long editorial experience... His polite but firmly expressed corrections appeared on many pages and not one has been ignored...For a scholar of his stature to have had the grace to bother with this work places him beyond the level of possible contamination."

When it came time for the removal of all Dr Macdonald's books that were to come to the library, I had to spend many hours with Dr Calverley listing these books, and making temporary catalog cards. It was a slow process as most of them were in Arabic. The books were up on the third floor, on revolving book-cases, in closets, in halls, in Dr Calverley's study. It was hard clearing them out. It was at the same time that the Calverleys were planning a visit to Arabia, and also making plans for Eleanor's wedding. Mrs Calverley would climb up into the attic and call down to me: "Here are some pictures belonging to Dr Macdonald. Take them to the Seminary." She kept finding books and boxes and handing them to me. Everything we took for the library had to be carted down the three long flights of stairs to the front door. Then when they decided to move to Avery Heights Elizabeth and I moved trunks in the cellar, and opened them to see if we could find any more letters from Macdonald. We did find one trunk full of letters written by Dr Calverley and his wife, during their long missionary life. Elizabeth took these letters but sent them to the Seminary Archives and the Archivist has begun listing all the Calverley papers and letters.

In clearing out Dr Macdonald's room I found drawers filled with bank deposit slips, stubs of old checks, receipts of old paid bills kept since 1929. It seemed as though nothing was touched or thrown away for years. The story that Dr Calverley told me was that he (Dr Macdonald) wanted everything in his room left just the way

he left it so that when he returned in after-life he would find his familiar way around the room. He wanted the connecting door on the third floor, to the next house kept unlocked so that he could enter his own room, later!

In February 1966 they moved to Avery Heights, and at Christmas time Mrs Calverley wrote:

"It was in February that family and friends helped us to move from our large home on Sigourney Street to Avery House...More than 40 acres of beauty surround us. We look out on grass and trees and flowers, or in winter, on great expanses of snow on which squirrels and blue jays play.

Now for nine months we have enjoyed our present apartment, two small rooms and a connecting bath, on the first floor...From our windows we can see the glorious color of the sunrise...We have a small table among 60 congenial men and women in the attractive dining room. How blessed we are (now both of us in our 80s) to be still enjoying our long companionship!

Beneath our feet in our rooms...are the two Persian rugs given us by our friend, the late Shaikh Ahmad who was the Ruler of Kuwait at the time of our departure. Looking down at us are our photographs of our three dear daughters, and seven grandchildren and one tiny great-grandson... When we think of our present good fortune we exclaim with the Psalmist "This is the Lord's doing; and it is marvellous in our eyes."

Until today neither of us needs the support of a walking stick. If our eyes and ears show the effects of passing years - well, that's because we are still alive! It's true that we sometimes forget the next word that we had intended to say; but you can see for yourself that we haven't forgotten <u>you</u>. We are <u>glad</u> that our lives crossed with yours. Wherever you are as you read these words, may God bless you."

They certainly were happy in their new life and Dr Calverley often suggested that it also was the place for me. He thought I should not live alone.

Mrs Calverley died December 22, 1968. A Memorial Service for her was held at the Asylum Hill Church on Thursday December 26, 1968. The next day Prof Seale, Nafi Donat and myself went to Avery Heights to help Elizabeth and Eleanor clear out the books in Dr Calverley's rooms to take them to the Seminary's Archives. Dr Calverley was asleep in his chair, under medication, but when he awoke I was able to say a few words to him, and he called me "Elizabeth" so I knew that he remembered me. I was quite disturbed to see this learned Professor sitting there all alone and he looked so pathetic. It didn't seem right that we should be going through his things. It reminded me of the many times Dr Calverley and myself went through Dr Macdonald's rooms at 143 Sigourney Street.

Dr Calverley's strength and health began to fail, long before Mrs Calverley died. He was moved to another room in the Infirmary but he wanted to go and live with Elizabeth in Buffalo. He would have been unhappy there and would receive better medical care where he was. Remaining in Hartford it was hoped that his seminary friends would visit him at Avery. He died on April 21, 1971 and his service was at Asylum Hill Church. The family were all there and Grace's husband, Hans, gave the Memorial Address on Dr Calverley. It was nice to meet the family again at an informal tea in the Parish House.

HERBERT H. FARMER

Herbert H. Farmer was elected to the chair of Systematic Theology on the Riley Foundation in 1931. He received the degree of B achelor of Arts from the University of Cambridge in 1914 and the degree of Master of Arts in 1918. He was a graduate of Westminster College in 1918. He then became pastor of the Presbyterian Church, New Barnet, London, England, 1922-1931. In 1930-1931 he gave a lecture at the Hartford Theological Seminary under the Carew Foundation. The subject of his lecture was "The Doctrine of the Ideal Man in Relation to Some Theological Problems." He came to the Seminary on the Faculty in the fall of 1931 from the pastorate of St Augustune's Presbyterian Church in London.

Prof. Mr. Farmer lived at Tyler Hall.

FARMER, HERBERT HENRY

365

ARCHIVES
HARTFORD SEMINARY FOUNDATION

11956

America, after four years.

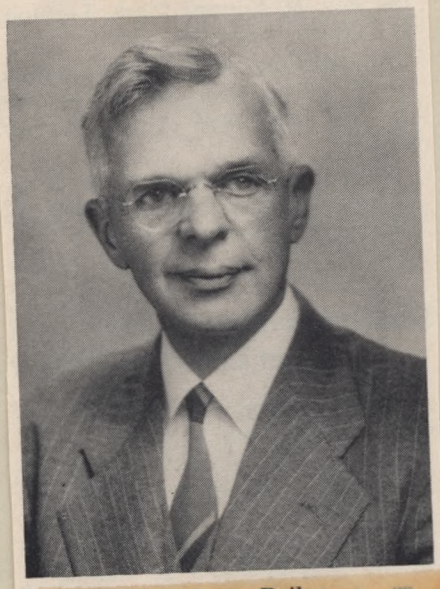
Things I have loved.

I have loved the winters, the thermometer near zero;
I like walking about feeling like Peary, or some other polar hero.
I have loved hot-dog, smeared lusciously with mustard,
And pumpkin pie, dipping my nose in its rich and golden custard.
I have loved peaches, cider, chewing corn from off the cobb,
And tea-balls dipped in luke warm water, 'stead of chewed upon the hob.
I have loved salted peanuts, ice-cream, chop suey,
Father Coughlin, Will Rogers, and the funny man called Huey.
I have loved drug stores, though at first I felt a fool.
Sucking milk shakes through a straw, perched precariously on a stool.
I have loved central heating, the gusts of warm dry air,
The infernal heat you can't escape from,-- in the attic, or on the stair.
And the problem how to clothe your person, more over - or less underwear.
I have loved the vivid phrases, they drop even from the lips of deans,
Such as O.K., O Yeah, pass the buck, or spill the beans.
And the simple, pregnant diction; I know exactly now
When a thing is swell, when lousy, when a flop and when a wow.
I have loved the subtle shades of meaning, as when - why, who would guess?
They say mmmmmmmmmmmmm meaning O dear ,No, and mmmmmmmmmmm meaning Yes.
I have loved the shoe shine parlours; I have loved the pop-corn man,
And the awful foreign jargon of those who take the garbage can.
I have loved Hartford with its parks and noble trees,
And most of all its friendly people, and in this, at least, my wife agrees.
You have made it quite apparent e'en to our dense, benighted pates,
That the nicest people in all the earth inhabit the United States.

Prof. Herbert Henry Farmer
Riley Prof. of Christian Theology, HSF 1931-35
"Swan song" Faculty-Student Banquet
1935

Doc. Box 32, Folder # 479, Mss 11956
Archives

Professor Bailey Agrees To Remain Another Year



Dr. Moses Bailey

Moses Bailey, Nettleton Professor of Old Testament, followed Professor Lewis Bayles Paton in the Old Testament Department, as Assistant Professor.

He was the son of Moses M. and Lettie M. (Smith) Bailey and was born in Deering, Maine, October 25, 1892. He graduated from Moses Brown School in Providence, R.I., in 1911 and received his B.A. and M.A. degrees from Earlham College in 1914 and 1915. He came to the Hartford Theological Seminary and received his Bachelor of Divinity degree in 1919 and was the William Thompson Fellow. Harvard Divinity School granted hin his S.T.M., in 1924 and Boston University a Ph.D., in Old Testament History in 1926.

He was a teacher at Ram Allah, Palestine and carried on Arabic and Ethiopic studies in Jerusalem, 1919-1921. He studied Arabic at Harvard and Leipzig Universities and was chosen Instructor in the Semitic Department at Wellesley College in 1922. On June 19, 1917 he married, at Portland, Maine, Mabel G. Googins and has two children, Mabel Marguerite and Omar. In 1932 he was called to the Old Testament Department of the Hartford Seminary Foundation.

When he went to Wellesley College as Instructor in the Semitic Department Dr Macdonald gave him the following advice:

> "Now you are on your own feet entirely and must strike out for yourself. Let me urge you in this: Be not afraid to be yourself, to follow your own ideas, your own star. Don't be afraid of the dicta of the prevalent Schools. Among scholars the odium theologicum is very nearly dead but the odium scholasticum is very much alive. Have your ideas and work them out and don't give a hang what the 'scholars' say. Your present environment is a bit against this. I remember how I once upset the applecart at Wellesley in a lecture. My audience shivered and the Biblical Department held a solemn meeting. Make your position before the wider public by writing and printing. Have ideas and put them out clearly..." (July 22, 1926)

Upon the death of Prof Lewis B.Paton, Prof Moses Bailey was elected by the Board of Trustees to fill the Old Testament Chair. Dr Macdonald had learned, through his own forty years of teaching, good methods of teaching Hebrew, and had hoped that Prof Bailey would accept this call. However, he regretted that they could not be colleagues as he expected to retire from the Seminary.

"I do want, before I leave, to write a word or two about the situation as to Old Testament studies everywhere. Probably you saw my article "What about the Old Testament" in the last number of the Seminary Bulletin. There can be no question that you are facing a tough job and must put a brave heart to it. Old Testament studies have fallen on evil days; the religious public is not interested in the Old Testament and you must set them right. You have to make the Old Testament interesting...on the basis of sound Hebrew scholarship but the less that obtrudes the better. In my experience the students always respond to a treatment of the Old Testament which is really not pseudo,literary,philosophical and oriental. Explain it as the surviving literature of an oriental people and they will jump with surprise. Keep out of sight the history and criticism and above all, the 'documents' and they will fall on your neck with joy. Just give them ideas and pictures - no formal written lectures. You will say: 'Why, that is absurd, most unsholarly, a complete reversal of method.' It is a reversal of method but you cannot get away from it or the Old Testament will get away from you. It need not be unscholarly. You can still think and speak as a scholar but don't let the bones of scholarship stick out...

"All this I have tried for myself and I know it works. For years I have given two lectures of 45 hours each and I can depend upon at least

and without the Hebrews and their consciousness going back to Moses and Sinai there could have been no Jews.

"As for apocalyptic I am not sure where you stand. There is genuine apocalyptic in which the Seer himself believed; there is much of that in the Old Testament. But there is fraudulent apocalyptic in which the writer freely constructs a future for his own political purposes and in which he did not believe. In the Old Testament I think only part of Daniel comes under this condemnation.

"Finally will you let me say this? Try to look for ideas in the Old Testament, ideas which preserved the Hebrew mind, and not for statements and documents, and don't try to date things closely; it is impossible. And you cannot have effects without a cause. Something happened to the fathers of the Hebrews or they would not have been what they were." (9/v/34)

Dr. Moses Bailey, Nettleton Professor of Old Testament, who had been scheduled to retire June 30 after 29 years as HSF Faculty member, has consented to serve for one more year, by unanimous request of the Board of Trustees. The Board's action followed the withdrawal of the appointment which had been made.

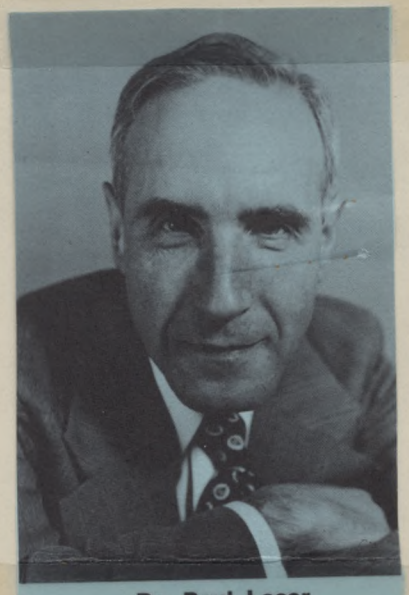
Dr Moses Bailey, Nettleton Professor of the Old Testament of the Hartford Seminary Foundation, retired in June 1962 after thirty years of service. He gave an address before the Alumni Association, commencement week of that year, entitled "What if it all had to be done again?"

In this address he renewed his thirty years at the Foundation. "If he had not been a teacher he would have driven a bull-dozer...Teaching is like truck-drifing; go hard and noisily for a bit, then back to the library for adjustments and another tankful of gas...The teacher starts a kind of chain-reaction...The teacher says some little things, makes some observations...and the students take him seriously...they look the same after the academic attack nut they go off and do great things that the professor had dreamed, but hadn never known how to accomplish...The teacher gets satisfaction in watching students quietly digest the library, then burst into bang-up effectiveness."

In answer to the question: "You've seen a lot of changes since 1932" he states: "My own intense loyalty to the Foundation makes me a prejudiced witness. Let me try to balance my affection for Hartford by speaking of certain changes in student life...It is the increasing coolness of our commitment to our highest ideals ...We are well-washed and well-fed but we are slightly in communion with anything hiher than ourselves... If we maturely understand the new dialect of responsible psychology we shall become more forgiving of others and their faults...Best of all have been the persons with whom I've worked, students and colleagues...The friendships reaching more widely than any of us can travel, are the greatness of Hartford Seminary Foundation. May this greatness continue and increase."

Dr Paul Leser, professor of Anthropology emeritus, read a paper on European ethnological studies during the annual meeting of the American Anthropological Association in Washington, D.C. Nov 30-Dec 3, 1967. Dr Leser's paper dealt with the progress of ethnology in Finland, Germany and Czechoslovakia...On March 12 in Bonn, Germany, he participated in a project to compile a total ethnological map system for Europe. This project, planned for some 30 years, involves sifting and compiling information from various ethnological maps of the European nations.

Dr Leser, who was born in Frankfurt, Germany, joined the Foundation faculty in 1951 and retired last spring in 1968. Educated at the universities of Frankfurt and Bonn, Germany, and the Darmstadt Institute of Technology, Dr Leser served with the U.S. Army in combat service during the North African, Sicilian and Italian campaigns in 1943-1944 and as instructor of military intelligence from 1944-1945...



Dr. Paul Leser

Dr. Paul Leser, Professor Emeritus of Anthropology, has been elected an honorary member of The Berlin Society for Anthropology, Ethnology and Archaeology.

Elected on November 17, 1969, when the Society celebrated its 100th anniversary, he is one of only 31 persons who have been so honored in the history of the organization.

Dr. Leser, who is President of the International Commission for Research on the History of Agricultural Implements, was cited for his studies in agrarian history and on the methodology of anthropology.

GEPRGE H.C.MACGREGOR

The Hartford Theological Seminary was fortunate in having Professor Macgregor on the Faculty but many of the scholarly professors from abroad never stayed very long. Why?

At a meeting of the HSF Board of Trustees November 7,1928 the Rev.George H.C.Macgregor,minister of St John's and Renfield Church,Glasgowmwas appointed Professor in the New Testament department,on the Hosmer Foundation. This chair had been occupied for 40 years by Dean Melancthon Jacobus.

He is the son of a distinguished Presbyterian minister who died some years ago. He is a graduate of Cambridge University - first class honors in Classics. He was awarded the Davidson Prize in Hebrew and Old Testament,and the Dods Prize in New Testament studies at New College,Edinburgh. He delivered the Bruce lectures in Glasgow,1925-1928. He was chosen by James Moffatt to write the commentary on St John for the "Moffatt New Testament Commentary." He attracted attention by his brilliant articles in the Expositor on the Fourth Gospel.

When he came he lived in Thompson Hall. He left in 1933. He was planning to come again after the second World War but couldn't get passage or permission to come to the United States.

Ford Lewis Battles came to the seminary library long before he became a professor here for I remember his telling me about his family and his work as a Rhodes Scholar. He breezed in one day with Marion and his little baby Nancy, and from then on he became a good friend. It was he who concocted the idea of presenting me with a degree in Latin when I retired in 1959, and signed the degree "Quidam Amicus" - a certain friend!

He received his AB from West Virginia University and his MA from Tufts College in 1938. He then went to Oxford University, as a Rhodes Scholar, 1938 to 1940, and then came to Hartford where he received his PhD from the Hartford Seminary Foundation in 1950. He then was appointed Philip Schaff Professor of Church History in 1950 and remained here until 1967. He was Associate Librarian 1950-1952, assisting Dr Gleason when he was librarian.

He was a great help to me in advice when I was compiling the book on Dr Duncan Black Macdonald, and in the Archives department, when we were listing all the valuable manuscripts in the Nettleton, Bellamy, and Thompson collections. Many of these letters were unidentified at first and some of them were funeral sermons. On looking up data on the person who had died we were able to identify the writers of the sermons etc.

In his Church History Class he used the material I had compiled on the French and Indian War from some of the Bellamy letters, and some of these were printed in an issue of the Hartford Quarterly. It was when the Church History Class with Dr Battles as Professor, met in the Tower (now the Archives Room) that I served the students coffee whenever they met for their class.

When he received his PhD degree in 1950 I made out a long diploma, yards and yards long, using pictures and printed material cut out from old magazines, depicting his life history and other interesting items. He reported to me that he kept it in a safe place but when Clare Boulter was here I wanted to show it to Clare, and Ford Battles could not locate it. We looked through eveything in his basement, and when he left the campus, for good, it never turned up.

One of the important things Prof Battles did when connected with the library was to try to straighten out the library holdings in the serials and continuations. Miss Cline who was in charge of the periodicals at that time refused to keep any records and we had difficulty in finding out the source of the continuations and when they started and when they ceased. Before Miss ~~Earl~~ Cline came the proper records were kept.

Many interesting projects in the Archives Department were done at the request of Prof Battles - dates when BD thesis requirements were stopped - when the PhD degrees were granted by the Foundation - checking on Faculty and Trustee reports to see what items were not done - the great "skeletons" in the closets of the Seminary and there were many. Speaking of skeletons I received a nice Christmas card from the family. On the outside was "To someone who's nice to remember" and in the inside "A Christmas too nice to forget." Written on the inside in Prof Battles' handwriting was the following ORDER:"Professor Ford Lewis Battles for bids you to continue your skeleton-rattling book without his assistance. (You gave him his diploma, so you must obey him.)"

Battles' Translation of Calvin's Institutes Ready

A long-awaited publication by an HSF Faculty member, Philip Schaff Professor of Church History, made its appearance late in December. It was Dr. Ford Lewis Battles' translation of "Calvin: Institutes of the Christian Religion", published by Westminster Press as volumes XX and XXI of the Library of Christian Classics, available only as a two-volume set at $12.50 per set.

Under the editorship of John T. McNeill, with Dr. Battles as translator and indexer, this is the first new English translation in more than a century.

Involved for 7 years in this project, Dr. Battles is now at work on two smaller projects.

The two new volumes are obtainable from the HSF Bookstore, to be mailed and billed directly.

KATHERINE VAN AKIN GATES, 1882-1949

I first knew Katherine Gates when she came to the Kennedy School of Missions in 1934 to work on her Master's degree which she received in 1935. Her thesis was a translation from Marathi into English of the autobiography of Mrs Ramabai Ranade, wife of the prominent Justice Ranade of the High Court in Bombay. Mrs Ranade was "The Jane Addams of Western India". In her preface Mrs Gates says that the translation was undertaken at the suggestion of Prof Nicol Macnicol, who was in the India Department of KSM in 1934-1935. He was "a lifelong and sincere friend of India...a student of the philosophy and literature of the East. He helped to secure permission from 'The Seva Sadan Society' to publish the volume. Katherine then published a condensed version of the book in English in 1938, entitled "Himself" and it was illustrated with drawings by Mrs Willard Carter. I helped Katherine in editing this book and she wrote on the fly leaf of the copy which she gave me: "With appreciation of my colleague and fellow student and friend without whose assistance this volume would never have materialized." Katherine V. Gates.

Katherine was born in Mt Vernon, Ohio, February 24, 1882, daughter of Charles Wesley Van Akin and Sarah Jane Bouar. As a girl she was not well and spent much time in bed under a doctor's care. When Katherine was six years old the family moved to a Kansas farm. She graduated from Beloit College in 1906, and taught Latin, Greek and English in the Stanley, Wisdonsin High School. From there she went to be industrial secretary of the Detroit YWCA and here she met Anna Rice who was General Secretary, 1908-1910. Both Anna and Katherine came to Hartford Seminary; Anna graduating in 1913 and Katherine, in 1914 and both received B.D. degrees. After graduation Katherine married July 28, 1914 Rev Lorin Henry Gates who had graduated from the seminary in 1913. They were married in Plainfield, Illinois and sailed for the Marathi Mission in Western India under the ABCFM. They began work in the Criminal Tribes Settlement in Sholapur in 1914. Their work was educational and evangelistic until Lorin Gates was killed in a tragic motorcycle accident in 1921. Katherine came home on furlough but

returned to India in 1923. She was sent to Berokro Gall, a dormitory for school girls in the crowded sections of Bombay, by the Woman's Board of Missions. She did a conspicuous piece of work from 1924-1933. This work was supported by the Immanuel Church in Hartford. In 1933 she was obliged to give up her missionary career and came to Hartford for her Master's degree. She was appointed inst ructor in the KSM in Bible, Marathi and Indian Christianity. She also was a hard and valuable worker on committees and directed the Speaker's Bureau in the HSF in which she did a most taxing and careful work.

She died "in harness" at the Hartford Hospital of a sudden heart attack on Sunday morning, March 27, 1949, and the funeral was on March 29, in Immanuel Church with Dr Stafford, Fletcher Parker and Dean Pitt officiating. The week preceding her death she had prepared the India broadcast with Dean Pitt and three India students, for the Monday night series given by the HSF in connection with the financial campaign to acquaint the public with the work of the three schools. This was recorded and the night before the funeral Katherine's voice came over the radio.

Lydia Capen wrote: "She had struggled all her life with ill health, but with utmost courage and cheer, never daunted by physical handicaps, and few even realized that she had them. Sportsmanlike she carried out every adsignment that came to her, often going to the limit of her strength. She knew pain and tragedy, misunderstanding and frustration, in her personal life, but she surmounted them all and was incorrigibly cheery and loveable. She entered deeply and understandingly into the life of countless workers and students, here and elsewhere, and counselled with them in many difficult problems with excellent judgment and good sense...She walked among us triumphantly and always with a merry twinkle in her eye, and will be remembered for the qualities that bring high faith and courage to life, because of great-heartedness, spiritual vigor and affection."

TERTIUS VAN DYKE, 1886-1958

Tertius Van Dyke, Dean-Emeritus of the Hartford Theological Seminary, died February 28,1958 at the New Milford Hospital after a short illness.

He was born in New York City, January 18,1886, the son of Henry and Ellen (Reid) Van Dyke. He was a Phi Beta Kappa student, graduating from Princeton University in 1908, receiving his Bachelor of Arts Degree. He also received a Bachelor' s Degree from Magdalen College, Oxford University, in 1910 and his Master of Arts Degree from the same college in 1917. His theological training was at Union Theological Seminary, with a Bachelor of Divinity degree in 1913. He was ordained in the Presbyterian Church and served as Pastor at the Spring Street Presbyterian Church in New York City (1913-1916), and at the Park Avenue Presbyterian Church (1918-1926). During the year prior to the entry of the United States into World War I, he served as his father's secretary while Dr. Van Dyke was American Minister at the Hague.

He married Mary Elizabeth Cannon in 1924 and had three children.

In 1920, while pastor at the Park Avenue Church, he wrote "Songs of Seeking" and "Finding" and in 1926 collaborated with his father in "Light my Candle." In 1935 he published a biography of his father.

He transferred to the Congregational Church a nd moved to Washington, Conn., where he became pastor of the Congregational Church from 1926 until 1935 when he became Headmaster of The Gunnery School, in the same town. In 1942 he served as acting director of the student employment bureau at Princeton.

He took up his post as Dean and Professor of Practical Theology at the Hartford Theological Seminary in the fall of 1943, remaining there until his retirement in 1954. At this time he became Dean Emeritus, and interim pastor of his old church in Washington.

He had been President of the Maine Seacoast Mission since 1947 and during the past 4o years had spent the Christmas season on a boat distributing Christmas gifts among the people on the lonely islands of the upper Maine coast.

Princeton University conferred upon him the degree of Doctor of Divinity in 1948. When he received it a small crippled boy snapped his picture and then turned to his neighbor and with deep emotion in his voise said: "He was at our boy's camp last summer for a while, and we thought he was wonderful!"

He was treasurer of The Children's Museum of Hartford (1946-1950) and was its President from 1950-1955. He was a life member of the American Museum of Natural History and the National Audobon Society; director of the American Waldensian Aid Society since 1922;a member of the Sons of Revolution,Princeton Club,and Century Association of New York City;trustee of Hillyer College in 1954,and a trustee of the Hartford Seminary Foundation from 1928-1957.

After his retirement he made his home in Washington,Conn. He leaves his wife, two sons,Heney and Paul,and a daughter,Mrs Frederick Maccabee,Jr.,of Charlottesville, Virginia.

A memorial service was held in the First Congregational Church,Washington,on M March 9,1958.

Elizabeth de W.Root, Archivist

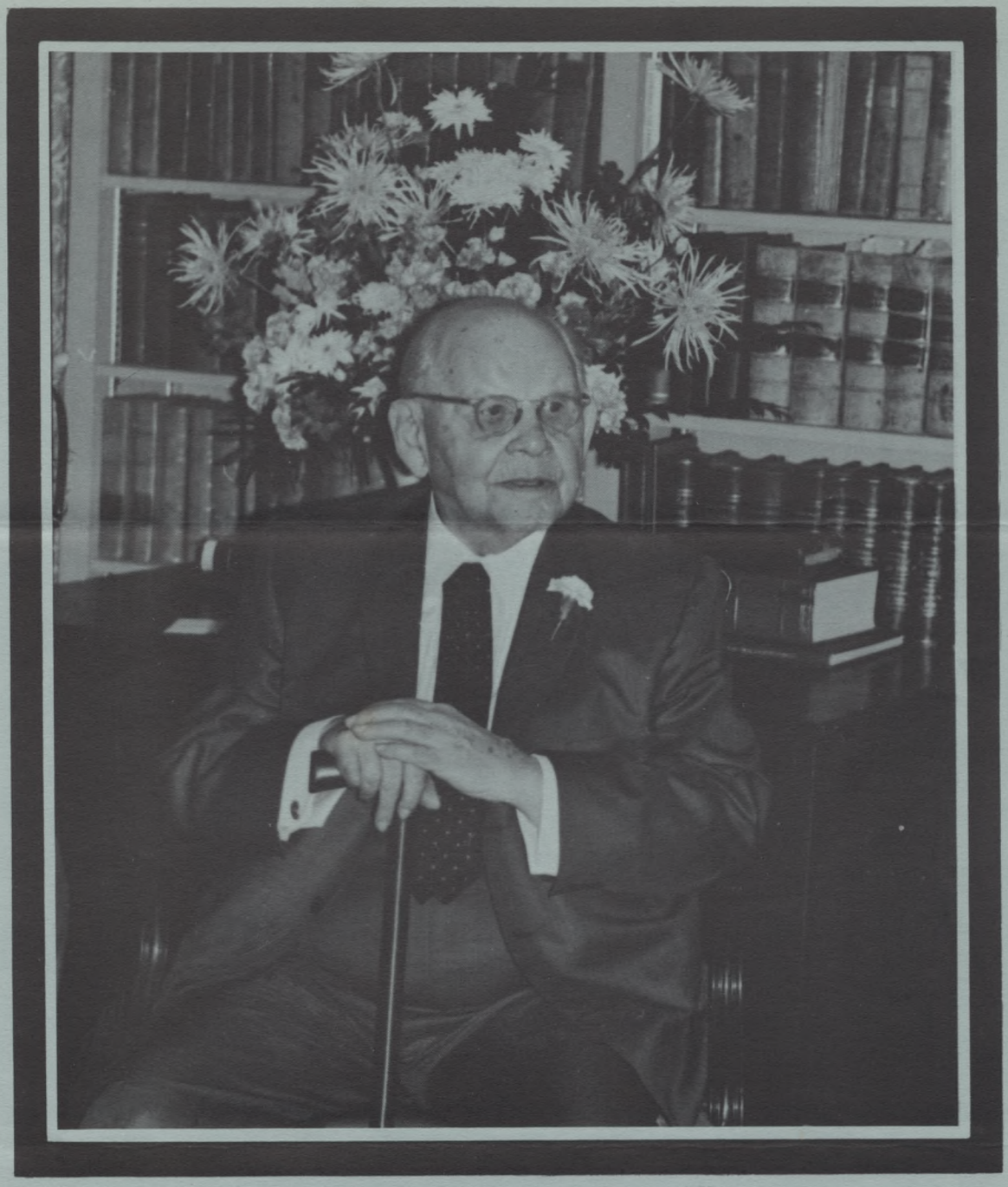
DR ROCKWELL HARMON POTTER
Oct 1,1874 - May 15,1967

It was my first year at the Library when Dr Potter came and I remember he was always telling stories. The first one was about Dr Macdonald. Dr Potter was asked by a Scottish minister whether Dr Macdonald was alive. His reply was:"Yes,he is - very much alive. He lives with the Calverleys and Mrs Calverley could wind him around her little finger. He would do everything she told him to do - take his medicine, put on his rubbers, keep his coat buttoned up - and she kept him very much alive/"

One evning he had a large seminary gathering at his home on Scarborough Street. He planned to give a talk there but in the afternoon he came into the library and wanted me to find a quotation for him,from a two volume book that was shelved in the stack. He gave me the name of the author but that was all he could remember. I found the quotation,and that night he announced that I imediately went to the right volume and found the page and quotation in a very few minutes.

Another incident is about a red pencil which he used at the circulation desk to sign for a book. He signed his name and then put the pencil into his breast pocket and went out. Every time he sent me a postal card or wrote a note he always used that pencil. On one card he wrote: "You see,I still have it."

Prof Elmer Johnson said that Dr Potter was very depressed after he left Center Church to come to the Seminary as Dean. Dr Johnson promised Dr Potter that if he accepted the position as Dean,he would come and visit him every day. Dr Johnson did just that for a long time.



Rockwell Harmon Potter
October 1, 1874 — May 15, 1967

"... I am going to preach the Gospel wherever I get the chance, to whomever and as often and as long as they will listen to it."

384

383

By Doris Cureau

Religion Editor
The Hartford Times

"It is unnecessary to write an eulogy for Dr. Potter. The community knows him."

This was said of Dr. Rockwell Harmon Potter in 1928, when he resigned after 28 years as minister of Center Church, Hartford.

His fame did not diminish with the years. In 1961, when he was 90, Connecticut Congregationalists honored him at a luncheon and he was introduced as a "Congregational institution—everybody knows him and everybody who knows him honors him." At the same luncheon, another speaker called Dr. Potter "a source of wisdom to hundreds of ministers."

Dr. Potter retired from professional life in 1943—entering what he called the "hit-and-run circuit"—but lived a more active life in retirement than most live when fully engaged in working.

He was a popular preacher and, even after 80, was in demand all over the nation as well as in Hartford. His former students at Hartford Seminary Foundation often sent for him to preach on special occasions, or to fill temporarily vacant pulpits all over the country. For many years, it was Dr. Potter who opened the annual Lenten series of noonday services in Center Church.

He welcomed invitations from everyone. No church was too large or too small. He always preached the same kind of gospel and, according to the late Dean Brown of Yale Divinity School, nothing but "the simple Gospel of Jesus Christ."

Dr. Potter came to Hartford in 1900 as minister of the First Church of Christ, Congregational, known familiarly as Center Church at Main and Gold streets. He was its minister for 28 years and resigned in 1928 to become dean of the Hartford Seminary Foundation.

Soon after he resigned from Center Church, he was made its honorary minister, and he kept an office there. His connection with Hartford's oldest church was the longest of any of its ministers.

In 1943, he was retired from the seminary and made dean emeritus—"e," as he would say, meaning "you're out!" and "meritus" meaning "you deserved it."

In the time he served both Hartford institutions, he had been offered many important posts. After being in Hartford only seven years, he was asked to become dean of the Yale Divinity School. Center Church appealed to him to stay, and he did.

A year later, he refused a call to the Harvard Church in Boston, and the next year, to the Collegiate Church of New York City. In 1917, the First Congregational Church of Los Angeles sought him, but unsuccessfully.

He chose to remain in Hartford—a decision he said he never regretted.

Born Oct. 1, 1874, in Glenville, N.Y., Dr. Potter was 26 when he came to Center Church. It was his second parish, the first being the Dutch Reformed Church in Flushing, N.Y., which he served from 1898 to 1900.

During his first year in Hartford, the young preacher became associated with the Connecticut Institute for the Blind. In 1907, he was elected president and served in that post until he resigned in 1957, on his 83rd birthday. A few years later, on his 91st birthday, he witnessed the dedication of the Rockwell Harmon Potter Hall of Arts and Crafts at the Oak Hill School for the Blind.

He was also a longtime member of the Connecticut Bible Society. When he retired at 90 in September, 1964, society honored him for his 58 years as president.

He was a founder of the Consumptive Aid Society, now known as the Greater Hartford Tuberculosis and Public Health Society, and was its president in 1913.

Dr. Potter was active in local and state Councils of Churches and national affairs of his own denomination.

He was national moderator of the General Council of Congregational Churches from 1923 to 1925. (About that election he observed characteristically, "Nobody was more surprised than myself.") He was president of the American Board of Commissioners for Foreign Missions, the denomination's missionary arm, from 1925 to 1940. In that capacity, he traveled widely.

He became active in the Hartford Council of Churches, which had been started just before he arrived on the scene, and served twice as its president.

He was also president of the Charity Organizations Society, now know as the Family Welfare Society. He was a member and chairman for several years of the Hartford Juvenile Commission. A member of the Connecticut Consumers League for many years, he was its president for 12.

In April, 1965, he was awarded the Outstanding Citizen Award of the Civitan Club.

A graduate of Union College in Schenectady, N.Y., in 1895, Dr. Potter regularly attended his class reunions. He was a trustee of his alma mater for 17 years and served Mt. Holyoke College in the same capacity for 34 years. He was a member of Chi Psi fraternity, Phi Beta Kappa honorary society, and the University Club.

He attended Yale and Harvard divinity schools and was graduated from Chicago Theological Seminary in 1898. The same year, he was married to the former Jean Gilchrist of Marshalltown, Iowa, and was ordained to the ministry. That year he also assumed his first pastorate in Flushing, N.Y.

In the years that followed he was awarded three honorary doctorates in divinity, from Union College in 1912, from Rutgers in 1915 and from Williams College in 1927.

Chiefly known as a preacher, Dr. Potter also did some writing. He was author of "Common Faith of Common Men" and also authored Center Church's first history, which was published in 1932 when Center Church celebrated its 300th anniversary.

In 1963—20 years after his retirement—Dr. Potter's transcribed memoirs were published under the title "Harvest of the Years." He said the title he preferred was "A Small Dish of the Old Dean's Canned Tongue." Portions of the memoirs were published in The Hartford Times.

Publication of the memoirs broke one of two vows Dr. Potter made on the first day of October, 1942, when his impending retirement from the seminary was announced. Anticipating the question, "What are you going to do in retirement," he told his chapel audience, "I am not going to write a book. Don't worry that you will have to read my reminiscences! And I am going to preach the Gospel wherever I get the chance, to whomever and as often and as long as they will listen to it."

He kept faithfully the second vow, as he later said, having been granted grace to fulfill it "beyond my earlier dreams."

In his memoirs he said: "I have had a good time in retirement. In almost every one of the years since retiring in 1943 I have been asked to undertake either a period of stated supply in some nearby Congregational Church, or a period of resident interimship at some distance.

"To mention no others, I have served in the Oak Park Church in Elmira, N.Y., in Winter Park, Fla., in the First Church of Oak Park, Ill., Plymouth Church in Des Moines, Iowa, and Plymouth Church in Minneapolis, Minn.; the First Church of Glendale, Calif., La Grange, Ill., First and Oneonta churches in Pasadena, First Church in Keene, N.H., Suffolk, Va., and Greenwich, Conn."

"During the two years when Mrs. Potter lay so ill that I could get no distance, I served the South Church in New Britain and First Church, New London as Stated Supply. I have called this the 'hit-and-run' circuit . . . ."

"These experiences have given me a range in knowledge about Congregational churches in different parts of the country that I had missed by remaining for 28 years in one pastorate, and not moving around as a minister normally does. Every assignment has been enjoyable, challenging, inspiring."

Dr. Potter was famous as a story-teller. He believed there was no cause too serious that it could not be helped by a good story, and audiences always anticipated his anecdotes.

Dr. Potter watched the city and the state grow. He saw the churches multiply many times. From this long view, he maintained that the Christian gospel and human nature never change.

The main line to peace, he believed, is through the Gospel.

I'm certain the kingdom of God will come on earth. How soon depends on the number and quality of Christians we can rally to the cause."

"The act of serving others is another expression of the church's attempt to make more and better Christians. You can shout yourself black in the face telling other persons that God loves them, but if you give them no reason to believe from your words, from your gifts or your sympathy that you love them, you will never have a chance to make them believe that God loves them. He reveals Himself through those who are willing to share His love with all men. Thus human service becomes an agency of the Incarnation."

from The Harvest of the Years

On May 25, an appeal was made to Alumni for establishment of a fund to honor Dr. Potter. the specific objective of the memorial fund had not been determined, but possibilities included: a chair in Pastoral Theology, a lectureship, a scholarship or a prize award. As of Sept. 30, more than $1,500 had been received.

Frederick Neumann
January 10, 1899 — May 13, 1967

Prior to Commencement the Foundation mourned the passing of Dr. Frederick Neumann, visiting lecturer in Old Testament, who joined the faculty in 1961.

In a resolution adopted by the Faculty on May 17, it was noted that Dr. Neumann's "Christian piety and agile scholarship enlivened the campus in far greater proportion than his limited presence with us during the past six years would owe."

"Along with the remembrance of a perennially warm and congenial friend," the resolution said, "we hold before us particularly the memory of his generous personal concern for all his students and of his ability to bring forth new depths of wisdom, and of resource for life, from the scriptures. As Christian teacher, patient scholar, and faithful minister his was an enriching influence upon us all.

Dr. Neumann was born Jan. 10, 1899, in Vienna, and became an American citizen in 1953. From 1918-22 he studied philosophy and history at the universities of Vienna and Freiburg i.B., and in 1929 engaged in post-graduate work in philosophy at the University of Freiburg i.B. In 1937, he went to the Institutum Judaicum Delitzschianum, in Vienna. He earned his Ph.D. from the University of Vienna.

He was ordained to the ministry in 1938 in London by the Congregational Union of England and Wales, and held ministerial standing with the New York City Congregational Church Association.

Since 1953, he had served as pastor of the Bushwick Avenue Congregational Church in Brooklyn, N.Y.

His earlier work included: 1929-34, 1936-37, Svenska Israelsmissionen, Vienna branch; 1934-36, Barbican Mission, London; 1937-48, Missionary, the British Society for the Propagation of the Gospel among the Jews, with service in Haifa, Israel (1939-48). From 1948-53 he was associate director of the Newcomers Christian Fellowship in New York City.

His publications included articles and book reviews in the International Review of Missions, London; the Bulletin of the Hartford Seminary Foundation, and Advance.

the hartford seminary foundation 55 elizabeth street hartford conn. 06105

May 25, 1967

Dear Alumni of Hartford Seminary Foundation:

Monday evening, May 15, Rockwell Harmon Potter, Professor Emeritus, died in his 93rd year at his home on Girard Avenue. For more than a year he had been confined to his home because of failing health, though several alumni and friends were able to visit him up until the eve of his death. On March 23, President Gettemy visited with him and took an Easter plant as an expression of affection from the whole Foundation family. In his usual gracious way, Dr. Potter asked that his good wishes be conveyed "to everyone of the Foundation."

Services in his memory were held Thursday afternoon, May 18 at two o'clock at Center Church of which he was Pastor Emeritus, having been its pastor from 1900 to 1928. His arrival in Hartford marked the beginning of his association with the Foundation which included membership on its Board of Trustees from 1913 to 1928, serving as Secretary of the Board from 1913 to May 1917; faculty membership from 1922 to 1943--first as Visiting Associate Professor of Pastoral Theology, then Professor of Pastoral Theology and Dean of Hartford Theological Seminary from 1928 to 1943. During his retirement and until two years ago, he served as a Visiting Lecturer in Pastoral Theology.

No complete accounting of his pastoral concern for those of us who have crossed the campus these many years could be given, for so much of it was unknown except to the one receiving the word of encouragement or the note of friendship. No word of our gratitude is more fitting than that spoken by his friend, Dr. James F. English, HTS '21, in his pastoral prayer at the service in which Dr. English shared along with Dr. Potter's nephew the Reverend Lyman Potter, HTS '47, and the Reverend Dr. Elmer Voelkel, Minister of Center Church:

> "Eternal God, our Father, we remember before Thee the life and ministry of Rockwell Harmon Potter. For the fullness of his life, the richness of his being, his vitality of mind and heart and hand; his vivid interest in all Thy children's concerns and his abiding faith and hope and love for them, -- we give to Thee our grateful praise.
>
> "We call to remembrance his rare gifts of voice and expression, his moral discernment, his unfailing friendliness, and his utter

"devotion to Jesus Christ, His Church and His Cause in all the life and world of men. That living and ministering among us he

'Sang the song, Told the story
painted the picture, and lived the life'

wherever he went on his lively way; and in all and through all the experiences of life he 'fought the good fight and kept the faith' in radiant courage and unselfish love, -- we thank Thee."

Inasmuch as the service in the "Old, Old Dean's" memory--as he often described himself in later years--occurred at the time of the Alumni Institute, many alumni were in attendance. Two of our alumni, Harvey K. McArthur, HTS '41, Hosmer Professor of New Testament Studies and E. Jerome Johanson, HTS '25, Trustee of Hartford Seminary Foundation, were active pallbearers.

Dr. Potter's surviving children--daughters Amelia, Jean and Harmona, and son Rockwell Harmon, Jr.--very thoughtfully designated Hartford Seminary Foundation and Center Church as institutions to which his friends might contribute in his memory. Knowing the affection in which he was held by all, I am sure each one of us, as alumni, will want to contribute to the Rockwell Harmon Potter Memorial Fund.

Other friends, not alumni, will be contributing also. The specific objective for which the Fund bearing his name will be allocated has not been determined. It could be a chair in Pastoral Theology, a lectureship, a scholarship, a prize award. In part this will be determined by the funds made available. Your Alumni Council will have a voice in this decision and I assure you it will be appropriate to the memory of a "....faithful pastor, gifted preacher, wise leader, teacher and counsellor, and a loving, loyal, trusted friend."

The enclosed envelope is for your convenience in sending promptly your gift to the Potter Memorial Fund. Checks should be made payable to the Hartford Seminary Foundation and marked "Potter Memorial." As your newly-elected Alumni President, I am pleased that my first duty in office is to invite you who are alumni of Hartford Seminary Foundation to have a part in this tribute to Rockwell Harmon Potter.

Sincerely yours,

Royal Gibson

Royal J. Gibson
President, Alumni Council

RJG:el
Enclosure

388

the hartford seminary foundation 55 elizabeth street hartford conn. 06105

Office of the President

September 17, 1968

Dear Hartfordian:

July 1, 1964, Richard E. Weingart became Assistant Professor of Theology at Hartford Seminary Foundation. In the four years between that date and his death in an automobile accident July 17, 1968, those of the Hartford family who had the opportunity of even brief association with him recognized his extraordinary gifts of mind and heart. Those of us who had the privilege of closer association with Dr. Weingart discovered him to be an able scholar in his discipline of historical theology, a challenging teacher in the classroom, an imaginative colleague in theological education, an able administrator and a delightful companion. The decision of Clarendon Press, Oxford, to publish The Logic of Divine Love, Professor Weingart's study of an aspect of Abelard's thought, attests to his creative scholarship. The presence of so many students and faculty who traveled some distance to be at his funeral on July 20 was evidence of our esteem of him as teacher and colleague. The report of the Committee on Academic Design being received this week at our Faculty Retreat reflects his ability as an academic administrator. The letters which have come in a steady flow since his death speak eloquently of the warmth of his friendship.

For the blessing of his presence in our midst at Hartford Seminary Foundation, all of us are grateful. To express our gratitude at the beginning of this academic year - when his vision and leadership as Academic Dean would have been so heartening - we have designated Monday evening, September 30, at 8:00 o'clock as the time for a Foundation Memorial Service for Richard E. Weingart. I invite you to be with us on that occasion in Hosmer Auditorium.

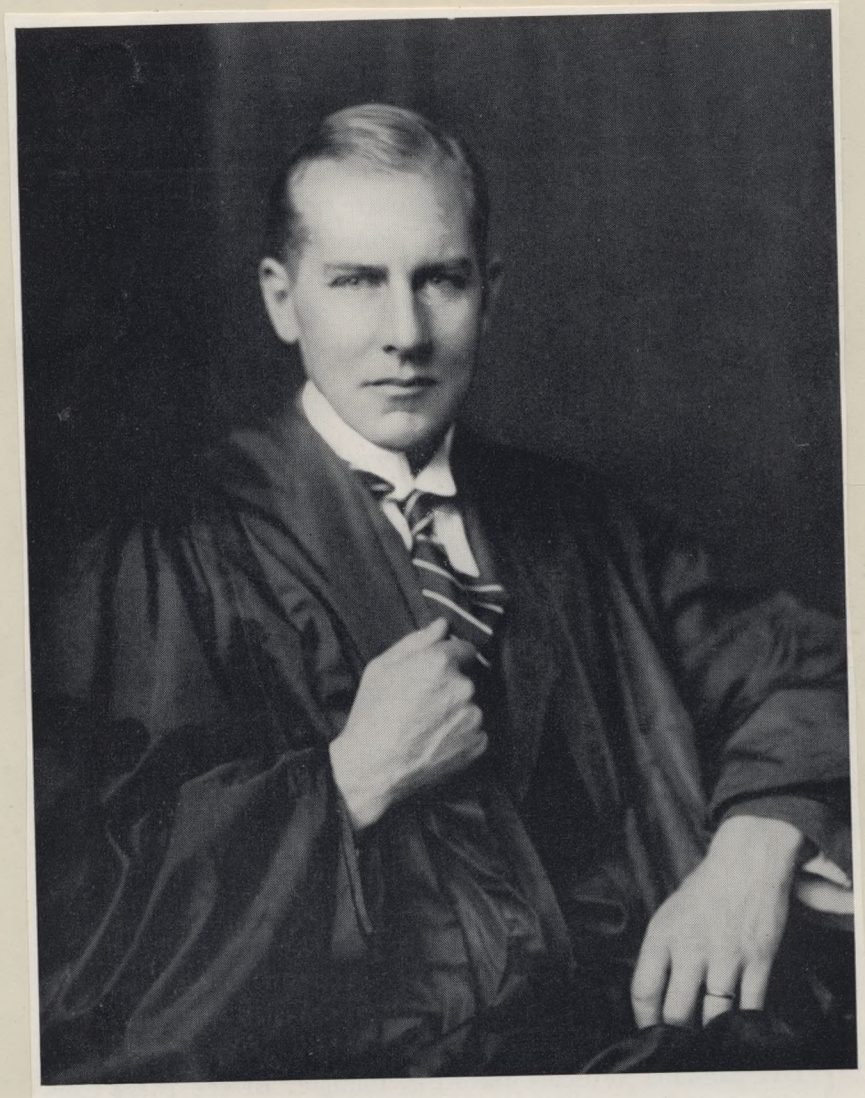
As part of the evening's program public announcement will be made of the establishment of The Richard E. Weingart Fellowship for Graduate Research in Theology. Already friends of his family have contributed to this Fellowship. It is our hope that all who were in any way associated with Dr. Weingart, and are able to do so, will contribute to the establishment of this Fellowship. An envelope to facilitate posting your gift prior to September 30 is enclosed.

I know I speak for Mrs. Weingart and my Faculty colleagues as well as for myself in expressing our gratitude to the many among the recipients of this letter who in these past two months have expressed to us their affection for "Dick" and their Loyalty to Hartford Seminary Foundation for whose future he gave himself so unstintingly.

Sincerely yours,

James N. Gettemy

James N. Gettemy
President



ROBBINS WOLCOTT BARSTOW
President, The Hartford Seminary Foundation, 1930–1944.

390

Hartfordian OCTOBER, 1962

ROBBINS W. BARSTOW

Robbins Wolcott Barstow, B.D. '16, and President of The Hartford Seminary Foundation 1930-1944, died at the Stamford (Connecticut) Hospital on Monday, September 17, 1962.

Son of John, B.D. '87, and Mary W. Wolcott Barstow, Robbins was born in Glastonbury, Connecticut February 18, 1890; educated at Dartmouth College, Phi Beta Kappa 1913, and Hartford Theological Seminary, B.D. in 1916; he received honorary degrees from Rippon College — D.D. 1926; from Dartmouth College, D.D. in 1928; Boston University, LL.D. 1939.

Ordained in Hartford in 1916, Mr. Barstow served as pastor of South Church in Hartford from 1916-17; in Woodstock, Vermont, 1917-20; South Church in Concord, New Hampshire, 1920-24 and Madison, Wisconsin, 1924-30.

In 1930 Dr. Barstow was called to the presidency of The Hartford Seminary Foundation to succeed William Douglas Mackenzie. Following his resignation in 1944 he served as organizer and director of the Japanese-American Student Relocation Council under the War Relocation Authority and the American Friends Service Committee. In 1944, he became Director of the Commission for World Council Service of the American Committee for the World Council of Churches. From 1945 to June 30, 1959, he was Director of the Department of Overseas Union Church of the National Council of Churches of Christ in the U.S.A.

Following his retirement he was in constant demand as an interim minister. His latest call was to be Minister of Visitation of the Second Congregational Church of Stamford.

Bob served under the American Board at Mardin, Turkey, 1910-1912. He was a Chaplain in World War I. He was for years much interested in the Maine Sea Coast Missionary Society. His services to community and church organizations were extensive.

The Hartford Theological Seminary Alumni Association conferred upon Dr. Barstow the 1961 Citation of Merit.

(Continued from page 1)

The Hartford Seminary Foundation will long remain in debt to "Bob" Barstow both for his service as President and as a loyal devoted alumnus.

Mr. Barstow is survived by his widow, Dorothy Millard Rogers Barstow, and three sons, Robbins, Jr., Paul, and John.

A Memorial Service was held at the First Congregational Church in Stamford, Connecticut on Sunday, September 23, 1962. President James N. Gettemy and the Reverend James F. English shared in the service.

THE HARTFORD SEMINARY FOUNDATION
55 Elizabeth Street • Hartford 5, Connecticut

The President's Room

September 18, 1962

I know that you will regret to learn that Robbins Wolcott Barstow died Monday evening in the Stamford Hospital following a brief illness. Dr. Barstow is survived by his widow, Dorothy Millard Rogers Barstow, and three sons, Robbins, Jr., Paul and John. A memorial service will be held on Sunday afternoon, September 23, at three o'clock in the First Congregational Church of Stamford.

At the time of his death Dr. Barstow was Minister of Visitation of the Second Congregational Church in Greenwich. He had been Interim Minister of several congregations following his retirement in 1959 from The National Council of Churches as its Director of The Department of Overseas Union Churches for fourteen years. He had assumed that responsibility shortly after fulfilling his Presidency at Hartford Seminary Foundation upon which he had entered in 1930.

A B.D. alumnus of the Class of 1916, Dr. Barstow was the recipient in 1961 of the final Citation of Merit of The Alumni Association of The Hartford Theological Seminary. His most recent "official" visit to the campus was to receive this citation at the Alumni Banquet in May, 1961, when he was the speaker of the evening. Since then I have been privileged, along with many of you, to have had from "Bob" occasional visits, 'phone calls and letters. His loyalty and concern for the Foundation was as evident in these recent months as it had always been. While his ministry, as the Alumni Citation noted, "has been for the healing of men and nations," Hartford Seminary Foundation has been particularly blessed by Robbins Wolcott Barstow's Christian faith, courage, service and compassion.

Sincerely yours,

James N. Gettemy
President

William A. Bijlefeld became professor of Islamics in 1966, following Elmer Douglas. He was Associate professor in 1966 and in July 1968 was appointed Professor of Islamics.. In April 1967 he became editor of The Muslim World .

He was born in Indonesia. He was Assistant Professor in the Departments of Religious Studies and Arabic and Islamic Studies at the University of Ibadan, Nigeria, and Director of the Pierre Benignus Study Center in Ibadan for the "Islam in Africa" project. He has served as Chaplain to Overseas Students at the University of Leiden, The Netherlands.

He holds a Bachelor of Divinity degree from Groningen University, The Netherlands and a Doctor of Theology degree from Utrecht University, The Netherlands.

He is a member of the Fellowship of the Institute for Religious and Social Studies, New York; the Association for Asian Studies; and the Middle East Studies Association of North America.

He is the author of Islam as a Post-Chris tian Religion, a study of Muslim Christian relations through the centuries, published in the Netherlands in 1959. He has lectured at conferences throughout the world. He is listed in Who's Who in American Education (1968) and the Dictionary of American Scholars (1969).

On October 7, 1969 he was inaugurated as Academic Dean of the Hartford Seminary Foundation. Some 100 persons representing New England educational institutions and religious groups were invited to attend. The inauguration was preceeded by an academic procession of faculty, Emeritii abd professors representing neighboring institutions. Dr James Noah Gettemy, president of the Hartford Seminary Foundation conducted the service. Dean Bijlefeld's address was "The Issue of Relevancy in Religious Studies."

Dean Bijlefeld is hoping to publish in some form my book on "The Life and Letters of Duncan Black Macdonald" perhaps a few chapters in The Muslim World.

Professor Bijlefeld was among some 30 delegates who attended a World Council of Churches conference in Kandy, Ceylon, February 20 to March 6, 1967. The conference attended by Protestants, Roman Catholics and Orthodox Christians, developed a pogram of study that is aimed at generating greater communication between Christians and men of other religious traditions. Delegates from India, South India, Holland, Israel, Nigeria, Japan, West Germany, Switzerland, Thailand, France, Ceylon, Algeria and England attended.

Mr Bijlefeld was the only delegate to come directly from the United States, although several Americans working in India and Africa attended. As the only delegate working in the United States it was his responsibility to meet with various colleges, councils and groups interested in Christian missions to discuss fields of study that will lead to better communications between Christians and other religious heritages.

In celebration of the April 1st appointment of Dean Bijlefeld, a brief April Fool's Day "protest" was staged outside the Dean's office following Chapel; a list of "demands" was presented to him. Immediately following a "come as you are" reception was held in Hosmer Lounge.

Back in April 1, 1883 Prof Gillett described a meal served in Hosmer Hall of some cakes made of rags as an ingredient. "The waiters were amused at the efforts of some of the fellows at mastication!"

Hartfordian
Summer, 1966

Professor Edna May Baxter

Baxter Prize in Christian Education Announced at Commencement

At the Commencement exercises on May 20 President Gettemy announced establishment by the Foundation Faculty of a fund whose income will provide a prize for a student who has demonstrated high proficiency in Christian Education. The Foundation Faculty established this prize to honor Professor Emerita Edna May Baxter. At Commencement the President also named the first recipient of the Edna May Baxter Prize — Mrs. Patricia M. Hanmer, to whom the degree of Master of Arts in Religious Education was awarded at the 1966 exercises.

In making the announcement of the establishment of the prize, President Gettemy stated:

> "Prior to her retirement in 1959, for thirty-three years Miss Baxter not only served ably and faithfully this institution but through her creative, pioneering leadership in the field of Christian Education she strengthened the teaching ministry of the Church far beyond this campus, literally around the world. Therefore, it is most appropriate that her distinguished contribution to this field in and through Hartford Seminary Foundation should be permanently recognized by this establishment of the Edna May Baxter Prize for High Proficiency in Christian Education."

The initial nucleus for the fund from which this prize will be awarded was "The Hartford School of Religious Education Incidental Account." Persons wishing to contribute to the "Edna May Baxter Fund" may send gifts to the Foundation, designating them for this purpose.

RUTH SANGER CONANT, member of the Faculty since 1946, will retire on June 30, 1961. She was appointed Associate Professor of Education in 1946, and full professor in 1952.

She received her Bachelor of Pedagogy degree from HSRE in 1917; B.A. University of California 1924; M.A. Teachers College, Columbia University, 1926; B.D. Union Theological Seminary, 1928 and attended Yale University Divinity School, 1943-1946

She was ordained a Congregational minister in Philadelphia in 1934 and served as Religious Education Secretary, Toronto, YWCA 1917-1918 and of the Pittsburgh YWCA 1918-1920; Traveling Student Secretary National Board of YWCA, 1920-1922. She became Instructor in Rhetoric and Composition, Wellesley College, 1928-1931; Editorial Assistant .Beacon Press, 1933-1934; Minister of Religious Education, Center Church, Hartford, 1936-1943, and came to the Seminary three years later.

Miss Conant is a member of the Hartford Association of Congregational Churches; the Professional Religious Education Association; the New England College English Teaching Association; and the National Association for Adult Education. She is one of four members of the HSF Faculty included in the first edition of "Who's Who among American Women."

Miss Ruth Sanger Conant

KENNETH CRAGG

Albert Kenneth Cragg became professor of Arabic and Islamics in 1952, following the retirement of Dr Edwin E. Calverley. He came with his family and lived in Thompson Hall. It was soon after his arrival that he received a letter from Bill Miller, of Iran, suggesting the idea of having some of Dr Macdonald's letters printed. Dr Calverley, then, asked me to compile the "Life and Letters of Duncan Black Macdonald". Professor Cragg remained at the HSF until 1956.

He was consecrated as Assistant Bishop of the Anglican Archbishopric of Jerusalem on February 15,19 . He now has the care of Anglicans in a wide area of the Middle East and North Africa. He was granted a leave of absence from the Seminary faculty in 1956 to direct the Study Program of Islamics of the Near East Christian Council. In 1960 his leave of absence was terminated at his request so that he could continue in his post with the Near East Council and also become a Fellow of St Augustine's College, Canterbury, England.

Canon Cragg returned to Hartford Seminary in March of 1961 to present the first lecture series under the Purdy Lectureship.

the hartford seminary
55 elizabeth street
hartford, connecticut 06105

news release

telephone (203) 232-4451

July 2, 1969

FOR IMMEDIATE RELEASE

Sidney J. Hormell, a former staff member of the Division of Special Services of the Columbus, Ohio, public schools, has been named the first Assistant Professor of Mass Communication and Religion at the Hartford Seminary Foundation.

Mr. Hormell brings extensive experience in all the major communications media to the newly-created post. Beginning in September, he will teach such courses as Mass Communication Theory, Popular Culture and Religion, and Communication in Religion. He will also work closely with the Seminary's Center for Urban Ethics.

From 1966 to the summer of 1968, Mr. Hormell was Assistant Professor at Tainan Theological College, Republic of China, where he set up the first comprehensive communication science program in the Republic of China and the first anywhere in theological education. The program he established at Tainan College is now fully staffed and offers both college and graduate studies.

more more

While in China, he also served as Communication Consultant to the Taiwan Christian Audio-Visual Association.

From September to December, 1968, he was a Special Communication Consultant to the Columbus, Ohio, public schools, and also worked on a special assignment for the "Urban Crisis" project of the United Presbyterian Church.

He assumed his post as a staff member of the Division of Special Services of the Columbus schools early in 1969.

Before 1966, his positions encompassed a wide variety of communications work - television, motion pictures, broadcasting, journalism, playwrighting, and acting.

From 1960 to 1961 he was Director of the Audio-Visual Department at Louisville Presbyterian Theological Seminary, where he was a student. He has produced films, filmstrips, and motion pictures for the Presbyterian Church and the University of Illinois. In 1959, he was an announcer-disc jockey for radio station KSEW in Sitka, Alaska.

His experience in the theater includes acting with the Park Avenue Players, New York City (1957-58). In 1957, he established "Chautauqua Players," a community theater at New Piasa Chautauqua summer resort in Illinois.

Ordained to the ministry in 1961, Mr. Hormell has also served as Pastor of the United Presbyterian Church, Bethany, Ill. (1961-65) and as Chaplain in the United States Naval Reserve (1961-67).

He holds a Ph.D. in Communication from the University of Illinois (1966); a B.D. from Louisville Presbyterian Theological Seminary (1961); and a B.S. in Mass Communications from the University of Illinois (1957).

He is the author of Communication Handbook for the Local Church (published in 1968 in Chinese by the Communication Institute of Tainan Theological College, Republic of China). He is the Editor of Readings in Communication (in Chinese, published in 1968 by the Southeast Asia Association of Theological Schools).

Mr. Hormell is married. He and his wife have one son.

##

Further information:

Elizabeth Gross
232-4451, Ext. 83

No p. 400
found

ELEANOR HOPE JOHNSON, 1872-1969

Miss Eleanor Hope Johnson, who won numerous honors during her long career in education and social services, died Wednesday, April 9, 1969 in Farmington, st the age of 97. She was Professor of Psychology at the Hartford School of Religious Education since 1923, and Emerita from 1937.

She was born in Rutland, Vermont and was the daughter of Rev. James G. Johnson. Dr William D. Mackenzie succeeded him in the New England Church in Chicago, in 1903. Eleanor Hope graduated from Smith College and received her Master of Arts degree at Columbia University and PhD. from Hartford Seminary Foundation. She travelled in the Orient and in the 1890s she worked with Jane Addams at Hull House in Chicago. During World War I she was a psychiatric aide with the United States Army in France, and later did volunteer work in the New York State Charities Aid Association and served as chairman of the Visiting Committee for the Home for Defective Children on Randall's Island.

She became a public school substitute teacher, making a study of delinquency and backwardness. She was associated with the Phipps Clinic in Baltimore and served as an honorary member of the Hartley-Salmon Clinic in Boston.

In 1944 she became the first Hartford citizen to receive a placque from the National Association for the Advancement of Colored People for her work on the Interracial Council of Greater Hartford, the North End Citizens Committee, the YWCA Race Relations Committee -as its chairman - and the North End Community Center, as its Vice President.

She was a member of the League of Women Voters, the Connecticut Valley Psychological Association, chairman of the International Affairs Committee and a Fellow of the American Orthopsychiatric Association. She was honored by many civic organizations, including Delta Sigma Theta, the Ararat Chapter of B'nai B'rith selected her as "Woman of the Year# in 1953 and in 1967 she received the World Affairs Center Award for her contributions to international understanding. In 1963 she published her "Reminiscences" which reflected on her life.

She left two nieces,Mrs John L. Emry and Mrs H.R.Olyphant of Farmington, and three nephews,Herbert Smith of Granby, and Ernest and Burges Smith of Farmington. There was a memorial service on Monday,April 14, at the First Church of Christ,Congregational, Farmington and Burial will be at the convenience of the family.

Memorial donations may be made to the Vine Street Community Project in care of the Horace Bushnell Church, and the James T.Pratt,Funeral Home, had charge of funeral arrangements.

During the latter part of her life she lived in the Sloan Hospital on Girard Avenue and I helped her clear out her manuscript material and magazines. All this valuable material is now in the Archives of the Seminary. I have a couch cover that she gave me,which I have placed on my living room couch for my kitties to sleep on.

Bunnie Richmond(a graduate of HSRE 1930 and former Religious Education Librarian here at Case Memorial from 1936 - 1959) and I visited Miss Johnson in her summer home in New Hampshire.

EDWARD HOOKER KNIGHT, 1854 - 1948

Edward Hooker Knight was born in Hebron, Conn., October 22, 1854, the son of Rev. Merrick Knight and Abby (Ward) Knight. He studied at Williston Seminary 1872 and Amherst College, 1876 with Phi Beta Kappa and AM, Hartford Theological Seminary 1880 and a post graduate at Princeton, 1880-1881 and University of Berlin 1881-1882. He was a teacher at Williston Seminary 1877-1878. He was ordained at West Springfield, July 25, 1883 and was pastor at the Park Street Church 1883-1892, and Professor of New Testament Language and Literature in the School for Christian Workers since 1892.

After its removal to Hartford the Presidency of the School was vacant and when Dr William Douglas Mackenzie came in 1904 he was made President, and Edward Hooker Knight was elected Dean of the School. Three years later, in 1907, the Faculty of the Seminary conferred on him the degree of Doctor of Divinity. They did this because Dean Knight was a scholar and teacher worthy of this honor, the highest in the power of the trustees. This was the first time in its history that the Seminary conferred this degree.

Dean Knight married Martha L. Gates at East Hartland, October 24, 1883. They had three daughters: Avis, 1885; Edith, 1890 and Marian Ethel, 1891.

CHARLES STODDARD LANE, 1860- 1938

Charles Stoddard Lane was born Jan 15,1860,in Boston,Mass., the son of George Homer and Sarah (Weeks) Lane. He studied at the Boston Latin School in 1876 and Amherst College 1880 when he was Satutatarian. He graduated from HTS in 1884 winning the Hartranft Prize. He was a teacher at Adelphi Academy, Brooklyn,N.Y. 1880-1881. He was ordained atbUnionville,Conn.,May 27,1884,pastor 1884-1888 and of the Presbyterian Church,Mt Vernon,N.Y. 1888-1910, and in 1910 he was elected Professor of church history and Vice president of the School of Religious Pedagogy. He gave part of his time to teaching but his main work was to raise money for current expenses and to create an Endowment. He made many calls on individuals,not only in Hartford,but in Boston and New York. He sought opportunities to present the work of the School before churches and other bodies and carried on continuous correspondence soliciting funds. Wit the coming of the Kennedy funds,the future of the School was secure. He was Secretary of the HSF from 1915 and Secretary of the Board of Trustees from 1917. Wooster gave him the degree of Doctor of Divinity in 1914. He married Jessie Carson,in Brooklyn,N.Y., May 20,1885. His chi;dren were: Stoddard,1887; George Homer,1894 and Laura Carson, 1900.

Charles Stoddard Lane and Arthur Lincoln Gillett were Amherst class mates and roomed together while in college. Prof Lane's son,Homer, and Prof Gillett's son Robert Swift Gillett,also roomed together at college. I was told that Homer Lane named his son,Robert,after Robert Gillett.

There were teo professors named Lane. Charles Stoddard Lane was husky and big and was called "Broad Lane" and Elbert Clarence Lane was thin and wiry and was called "Narrow Lane."

ROBERT THOMAS PARSONS

Robert Thomas Parsons, son of J.B.Parsons and Ada (Thomas) Parsons, was born in Dayton, Ohio, Sept 27,1904. He received his Bachelor of Arts degree from Indiana Central College in 1926, and Bachelor of Divinity from Bonebrake Theological Seminary in 1929.

In June of that year he went as a missionary under the Foreign Missions Board of the United Brethren in Christ, to the Kono tribe in Sierra Leone, West Africa. On his first furlough in 1933 he enrolled for the second semester at Kennedy School of Missions and was accepted as a candidate for the degree of Doctor of Philosophy. During his second furlough he spent one year at Cornell University, receiving his Master of Arts degree in June 1937.

Returning to Sierra Leone he was stationed at Bunumbu where a Union College had been established for the purpose of training African teachers and evangelists. He taught here for two years.

In October 1939 he enrolled in the KSM for the completion of his studies as a Ph.D. candidate amd for the writing of a thesis called:"The Function of Religion in an African Society" This degree was granted May 29,1940.

When Robert and Hope Parsons and their two children came to the Hartford campus for the final period of study we knew him to be a good student with a decidedly interesting career ahead. On his appointment to the Faculty in 1946 the Parsons came to a situation they knew and their welcome was unreserved and sincere. He came to the office as Dean well prepared. His experience as Acting Dean in 1947-1948 proved his worth. He and Mrs Parsons have always been interested in the aspects of race-relations, so obvious in his field of African studies.

WILLIAM MADISON RANDALL

William Randall came to the Kennedy School of Missions in 1924 as head of the Phonetics Department, in the Broad Street days. Before coming to Hartford he was Senior Classifier in the Library of the University of Michigan at Ann Arbor. He was made Instructor in Phonetics and Arabic, and was Curator of the Ananikian Collection of Arabic manuscripts.

On February 21,1928 he sailed from New York on the boat "Mauretania" on his way to Rome to assist in the cataloguing of the Vatican Library. Members of the party sent out by the Carnegie Endowment for International Peace to introduce American Library cataloging methods in the Library of the Vatican, were: William Warner Bishop, Librarian of the University of Michigan; John Christian Meinich Hansen, Professor of Cataloging in the Graduate Library School of the University of Chicago; and Mr Charles Martel, Chief of cataloging of the Library of Congress. The party was joined by Mr Ansteinsaan, Librarian of one of the large technical schools of Norway.

William M. Randall (Ph.D. 1929), who taught at the Kennedy School of Missions from 1925 to 1929, is President Emeritus of the University of North Carolina at Wilmington, where he continues, as Professor of Languages, to teach phonetics, linguistics, and Arabic.

SAMUEL MARINUS ZWEMER - 1867-1952

Sameul Marinus Zwemer, pioneer missionary to Arabia and founder and editor of The Moslem World, 1911-1941, died in Port Chester, New York, April 2, 1952. He was born in Vriesland, Michigan, April 12, 1867, and was educated at Hope College, Holland, Michigan, where he received the degree of B.A., M.A., and D.D. He was graduated from New Brunswick Theological Seminary in 1890 and was ordained in the Reformed Church of America in 1890. He was a missionary in Arabia, 1891-1912, and in Cairo, Egypt, 1913-1929. Muskingum College granted him an LL.D., in 1918. He was Professor of History and Missions at Princeton Theological Seminary, 1929-1939 and retired in 1939. He was Chairman and Organizer of the Mohammedan Missionary Conferences in Cairo (1906) and Lucknow (1911); President of the American Christian Literature Society for Moslems until it disbanded; Leader of the Fellowship of Faith for Moslems; Fellow of the Royal Geographical Society, and author of numerous books and srticles.

Dr. Zwemer founded The Moslem World quarterly in 1911 "to interpret Islam as a world-wide religion in all its varied aspects; to point out the true solution of the Moslem problem; to be of practical help to all who toil for this end, and to awaken sympathy, love and prayer on behalf of the Moslem world." During its early years it was owned by the editor, and published for him by the Nile Mission Press and the Christian Literature Society for India, in London, 1911-1916. After the outbreak of World War I it was removed to New York where it was published by the Missionary Review Publishing Company, 1917-1937. He had always taken a great interest in the Hartford Seminary Foundation, particularly the Kennedy School of Missions with its important Islamic Department, and long hoped that the Foundation would take over the responsibility of its publication. From 1919-1930 he accepted numerous invitations to speak at the Hartford Seminary Foundation.

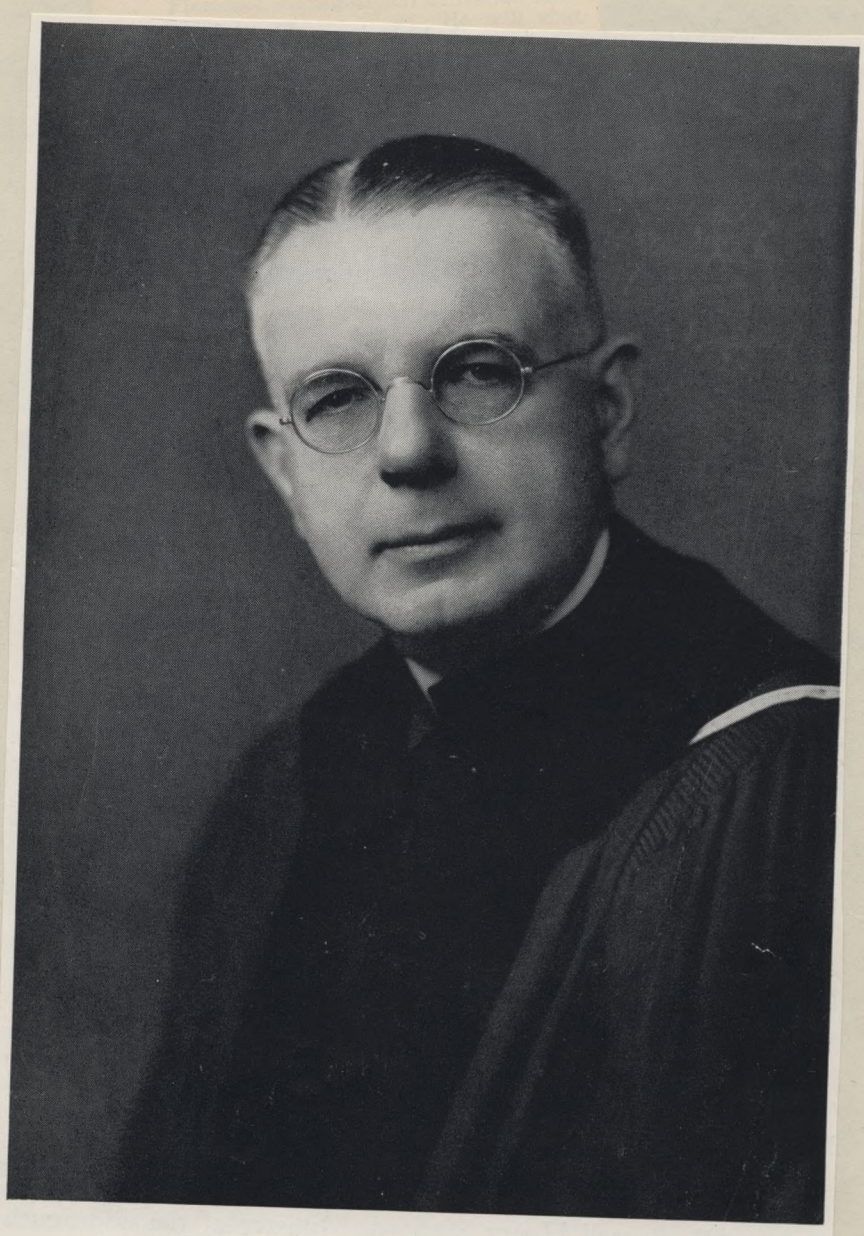
It was not until January 1938, when Dr Edwin E. Calverley became co-editor that a plan was formulated whereby the Hartford Seminary Foundation should adopt it as part of its service. This plan was conditional upon the raising of a special fund in honor of Dr.Zwemer's seventieth birthday, which would be available to supplement the normal income. Although the complete fund was not raised, the words: "Published by the Hartford Seminary Foundation" have appeared on the title page since that date. In July 1947 Dr Calverley became the editor and all the records were transferred to Hartford.

Dr. Zwemer continued to be interested in The Moslem World until his death. His last article appeared in the October 1949 issue, and his last Book Review in October 1951.

Elizabeth de W.Root
Foundation Archivist

Hartford, April 16,1952

(Published in the June 1952 issue of the HSF Bulletin)



RUSSELL HENRY STAFFORD
President, The Hartford Seminary Foundation, 1945–1958.

The Rev. Dr. Russell Henry Stafford, HSF President Emeritus, returned in late November to his home in Columbia, Conn., after a five-month trip in connection with his duties as Moderator of the International Congregational Council. He travelled over 12,000 miles, visiting England, Scotland, Holland, Sweden, Germany, France and South Africa.

Mrs. Lillian Crist Stafford, 82, wife of Dr. Russell Henry Stafford, President Emeritus of Hartford Seminary Foundation, died January 7 in Hartford.

Born in Minneapolis, Minn., Mrs. Stafford studied music in Germany. Later, she returned to Minneapolis where she taught piano and was a church organist.

After World War I, she served overseas with the YMCA in Wales and Scotland as servicemen's canteen director.

She married Dr. Stafford April 23, 1921. Dr. Stafford retired in 1958 as President of Hartford Seminary, after serving 13 years.

Besides her husband, she leaves a son, Thomas R. Stafford of Bloomfield; a daughter, Miss Anne Stafford of Bloomfield; a sister, Mrs. Harry L. Dickinson of California; four grandchildren and several nieces and nephews.

A memorial service was held January 9 at Center Church, Hartford. Memorial contributions may be made to the building fund of Church Homes, Inc., 705 New Britain Ave., Hartford.

Dr Russell Henry Stafford, Minister of the Old South Church in Boston, was elected President and Professor of Practics and assumed his new duties November 1, 1945. He was inaugurated January 25,1946. Prof Alexander C.Purdy was in charge of the Inaugural ceremonies and he appointed me to take over the task of getting the delegates to represent the different colleges. I wrote to the various colleges asking for representatives,and if they had no one I suggested the name of a faculty member from their college. I had a very long list but I neglected to ask for a delegate from my own college - Pembroke. I could have represented Pembroke!

The vision of the Hartford Seminary Foundation was expressed in his address:

> "We are a little transcient Church, so to speak,made up of members from many Churches. The constitutive element of this transcient Church...is that worship of the Lord which is the beginning of wisdom. And the characteristic activity of the true Church,in worldpwide service for good will among men and the greater glory of God,is present here in its initial phase of careful preparation. We are a little world placed over against the great world as a refuge and a lighthouse and a dynamo. For the life lived here by successive generations of students and teachers is not ingrowing but outgoing. Its center is small and secluded; but its periphery is the whole earth. Into all regions our sons and daughters go forth to carry the light that has flamed here. And now and again they come back to us on a homeward voyage of rest and refreshment. By this going and coming they keep us tied in with the farthest corners of the land and the remotest tribes of men. It is a good thing to be in a little place, when that little place is a center of the world."

A reception was held in Mackenzie Hall to welcome the new President. Some of the people were a little shy at meeting this new personage but I had a little feather in my cap. My mother was a Stafford and so I introduced myself as a possible relative! From that time on he always called me "Cousin" even though we were not really related!

He served as President until 1958 when he reached retirement age,June 30,1958. During his thirteen years much had happened in the Foundation. The Graham T aylor Chair of Social Ethics was established and was occupied by Dr Charkes G,Chakerian; The Hartford School of Religious Education was made a graduate school. Malcolm Pitt resigned as Dean of KSM to assume his duties in the India department and Dr Robert Thomas Parsons became Dean in 1949..

The Institute of Church Social Service was established in 1950 with Dr Charles G.Chakerian as Director. This new Institute,the first of its kind, planned to serve "the need for an educational program to meet the requirement of contemporary churches and church-related social service agencies and institutions."

President Stafford said: "The feature of President Mackenzie's dream corresponds notably with subsequent developments in parish administration. No Church confronting a complext urban situation...can have a complete program without a trained social worker,on a like footing with the Director of Religious Education,on its staff..."

The next year the Carnegie Corporation made a five year grant of $15,000 a year to the Kennedy School of Missions to strengthen its training program. Again in 1956 the same Corporation gave $24,000 a year to KSM. The Carnegie report said:"One of the most widely known institutions for the training of Christians for overseas work is the Kennedy School of Missions. It had developed a remarkable training program designed to equip the student with the skills,attitudes and knowledge he will need in order to live and work with native peoples in far parts of the world."

Another big step was the affiliation of the Institute of Church Social Service, in 1957, with the Graduate School of Social Work of the University of Connecticut. Students resided on the campus and after three years of work they received the degree of M.A. in Social Work from the University of Connecticut,and a Certificate from the HSF. After a two year course primarily in the Institute of Church Social Service and courses in the School of Social Work a student received a M.A. in Church Social Service from the Foundation.

It was during the term of President Stafford that a Committee was formed to check over the old Museum Collection,bring it out of the darkness in Hartranft Hall basement,to temperary quarters in Avery and finally to the large room in Gillett Hall. It took a long time to bring this to light - 1884-1957!

413

Appreciation of President Russell Henry Stafford

By Professor Edna M. Baxter

Looking over the activities and achievements of our President Stafford makes one ask how he could ever have had time for travels and meetings from Israel to Hawaii, in addition to endless speeches, board meetings, the building of new houses and other structures for the campus, and the reading of that colossal pile of books we see in his office.

When I consider your works, Mr. President, how can I ever find the proper words of praise and recognition? All of you gathered here know perfectly well that our President has all the words on the tip of his own tongue. No man has ever had so many words which pour out with ease and rapidity.

If I were a Shakespeare or at least a Mark Antony, I would deliver an oration and present it in French. (I know of our President's devotion to French literature.)

In the vein of Abraham Lincoln, I would remind ourselves that what I say here will be little known nor long remembered, but what our President has done here for our institution will live on far beyond the power of my words to add or to detract.

Less than a decade-and-a-half ago, our Trustees called Dr. Stafford to be our President and he soon brought to the campus a new climate, one dedicated to the proposition that the faculties of all the schools should receive equal consideration and respect; that even women could have a proper place in the foundation society; that all the schools should become known and recognized throughout our own country and even the rest of the world; that funds should be raised for buildings and salaries; and that more new faculty should be found to carry out the functions of the schools.

Tonight, we are gathered here to honor this, our President, after what seems an incredibly short stay with us. Let us review just a few of our impressions of his contributions and achievements while on our campus.

First, I would call attention to his courtesy and kindliness. Witness the deep, broad divan in front of his spacious desk where we have been welcomed over and over again to discuss our concerns relaxed and in an atmosphere of humor and hopefulness.

Has any other president in the land ever covered his four hi

and wide walls even to the ceiling with books which seem to have been read by the owner! Of course, our President has reiterated time and again that he is not a scholar. Constantly, however, I have wished for his devotion to books to rub off on our students. When our President came here he said, "I expect two things of students: that they use plenty of soap and love books."

As your administration approaches its close, Mr. President, some of us regret that we have not insisted on your sharing more of your study and wide reading with us as a faculty. We have deprived ourselves of vast riches.

We hope, however, in the future that you will be invited to return to our campus and to teach a course on "Reading" to our students.

Tonight, we are reminded of the faculty you have helped us to add to our campus leadership. The School of Religious Education is especially indebted to you for aiding us to have our able Dean Clark, for our creative teacher, the Reverend Ruth Sanger Conant, for our exceptional and distinguished child psychologist and pre-school educator, Dr. Georgiana Sie and for our most capable Dr. Helen Khoobyar. All the other schools have numerous distinguished faculty names to add to this list. Last of all, you have brought to us our energetic and capable Dikran Hadidian to manage the Case Memorial Library.

Mr. President, you have helped us to move forward with the dream of our beloved President Mackenzie by the creation of the Institute of Social Work. Perhaps our next step should be provision for a department of music to care for the needs of students of religious education and for music in the churches in foreign lands.

You have helped many of our Seminary faculty to have suitable housing. Considerable advance has been made in student housing for married students of the Seminary and the Kennedy School of Missions.

Yes, and you have finally given us an atmosphere of worship in our beautifully refurbished chapel.

The ugly scar on our beautiful tower which lingered so many years, has at last been covered by the much needed and beautiful Gillette Building housing the Kennedy School of Missions.

You have represented us on many occasions and before many groups of people far and near, at home and abroad. We have been proud to have you as our representative for we have always known that you would have the right words to say and the appropriate information for such gatherings and events.

JAMES N. GETTEMY
President, The Hartford Seminary Foundation, 1958–

Decade As President

Seminary Committed to Change

By ELIZABETH COFFEY

A changing church, an ecumenical climate, and a generation of students that know a different kind of "God" all converge at Hartford Seminary Foundation.

When some of the first indications of such religious renewal began to appear, Dr. James N. Gettemy took office as the youngest president in the 125-year history of the non-denominational seminary.

This summer, he will have served a decade in that position — and although much of what is happening in the church is marked by sudden and unpredictable change, the 49-year-old president has a good idea where seminaries and ministries are headed.

The seminary has become sensitive to the fact that in the world of the church, change expresses itself in many new forms of the ministry," he said, and offered a prediction of how the Christian ministry will be carried forward in the 1970's and 1980's:

The church will no longer see itself as a residential parish. More common will be ministries to "distinctive communities" — college students, the blind, the handicapped, the coffee-house goers. More and more, ministers will be concerned with human need, and the church will become a helping agency.

Ministers will work with or through Community Renewal Teams or community relations organizations, facing their programs "out of religious motivation and a religious concern."

Fifteen years as a parish minister in Garden City, L.I. equipped Dr. Gettemy to prepare others for the ministry of the future.

He gained an appreciation of "the distinctiveness of the Biblical view" and "a sensitivity to and identification with the human needs of a particular time and a particular place."

Although he had entered Union Theological Seminary in the 1940's without any clear intention of becoming a minister, it was the influence of the theologians who taught there — such as Paul Tillich, Harry Emerson Fosdick, and Reinhold Niebuhr — that guided Dr. Gettemy towards ordination.

When he applied to Union, he also applied to the Fletcher School of Law and Diplomacy, but chose the seminary because "by temperament, I was more interested in the philosophy which underlies international relations, rather than the techniques."

He also chose Union because it didn't require, as other schools did, that he be "under the care of the Presbyterian Church and have the intention of becoming a minister."

Changing ministries implies changing seminaries — now. And Hartford Seminary Foundation is prepared to accommodate changes.

The student body itself reflects ecumenism: one-tenth of the students are non-Protestant; those that are represent 29 different denominations.

The seminary is no longer preparing people simply for parish work. And because there is now indigenous Christian leadership in Africa and Asia, overseas mission work now means reciprocity rather than sending.

A sampling of programs at Hartford Seminary indicates an outreach effort much different from the self-contained seminary of the past:

— The Center for Urban Ethics, established last year, makes faculty members available as resource persons to representatives of business, government, and labor.

— The Seminary Associates program has teams of students working with parishes in the Hartford area. Two students are currently working at Blue Hills Baptist Church, West Hartford, where they were asked to spend 50 per cent of their time with teenagers outside the church.

"These programs aim to show it is possible to function as a minister in the contemporary world without being irrelevant," Dr. Gettemy said.

He has taught courses each term on the function of the ministry and how to fulfill it. In one of his classes, "Christianity and Contemporary Culture," social ethicists, psychologists, and philosophers presented the problem issues of the time; and Dr. Gettemy suggested the church's role in solving them.

But the student is "very suspicious" of and no longer interested in organized religion. "The cultic act recalls the past, but does not relate to the present," Dr. Gettemy explained.

In teaching, Dr. Gettemy often finds himself guiding students who "will function disturbingly in their initial pastorates." What will happen when they encounter a parish?

They will have to learn to "help a congregation see that the religious tradition points to the reality of God, but that they're not bound by the old patterns of an institution," Dr. Gettemy said.

These changes point to radically different churches and ministries. But what about tradition, the Bible, and the future of Christianity — will they be interrelated?

For Dr. Gettemy, the belief that the Bible will remain relevant goes along with a theory that "skepticism is an integral part of a relevant faith."

He sees the Bible not only as a written record with which the community can check itself; but also as a record that suggests, that is always open to interpretation.

"The Biblical record, more than any other commentary we have, has a distinctive prespective as to the nature of human existence. There are echoes of it in other places, but the Bible as an entire tradition has been carried across the centuries."

DR JAMES NOAH GETTEMY

On September 30,1957 Dr James N.Gettemy,Minister of the Community Church in Garden City,Long Island, from 1944, accepted the Presidency of the Hartford Seminary Foundation, to be effective July 1,1958. He received degrees of A.B., D.D. from Allegheny College and B.D. from Union Theological Seminary, and L.H.D. from Adelphi College. He was only 38 years old and was the youngest President in the history of the Foundation. In his acceptance to the Board of Trustees he said:

"I welcome the opportunity for usefulness through the Presidency of the Hartford Seminary Foundation. Its unique character as a non-denominational graduate "university of religion," training students of many denominations and from many countries,races and cultures for vital fields of religious and social service, offers an opportunity world-wide in its influence. The Hartford Seminary Foundation is one of our Nation's greatest institutions for this vitally important kind of education. With the cooperation of the students,the faculty,the Trustees and the growing body of Christian citizens who are helping by their gifts to build the Foundation into a still more effective instrument of service to God and to man,I shall do my best to live up to the vision to which The Foundation so long has been dedicated."

Staff - pp. 418 - 448

Miss Ida G. Nichols, secretary to President Emeritus Stafford during his HSF service, died April 28, aged 68. She retired two years ago; had been living in the King's Daughters Home, Hartford, Conn.

STAFF - HSF 1921 - 1968

Hilda Monteith Keller	Secretary to President William D.Mackenzie,1914-30
Lillian Herter Carter	Secretary, 1913-1920
Alma Merriam	Bookstore,
Lillian J. Bragan	Secretary to Professor Mitchell,1919-1923
Arline Hayden	Secretary to Dean Capen, 1919-1922
Verona T. Bassett	Secretary to Professor Mitchell,1922-1923
	Secretary HTS, 1923-1929
	Secretary to Asa Crawford, 1929-1945
	Secretary to Board of Trustees, 1946-1947
Grace Marion T aylor	Secretary, KSM, 1922-1939
Effie Granger	Secretary HSRE, 1923-1954
Harriet Macdonald	Secretary,1923-1924
Mrs Lester D.McLean,Jr.	Dean of Women, 1923-1933
Ethlyn Chapman Johnson	Secretary,HTS, 1926-1927
Eva LaCrosse	Telephone Operator,1926-1936
Lillian A.Duberg,	Secretary HTS,1927-1943
	Secretary,KSM, 1957-
	Field Secretary to Homer Lane,
Asa Crawford	Secretary of Foundation,1928-1945
Willard Thomas Carter	Field Representative,1929-1941
	Personnel Director,1941-1945
	Administrative Officer,1946-1949
	Dean of Administration, 1950-1965
Frances W. Carothers	Secretary to President Barstow, 1930-1939
Marion Bartlett	Bookstore,1936-1937
Marion K. Bellham	Telephone Operator,1937-1941
Dr Freeman P.Clason	Medical Advisor,1931-
Mrs Marcia Lowell	Director of Residence,1933-1946
	Dean of Women,1946-1955
S.E.Listro	Accountant,1936-1940
Gertrude Augur	Bookstore,1938-1952
Wilhelmina M.Brown	Secretary to President Barstow,1939-1943
Eva Schwarz	Secretary,KSM, 1939-1946
Elsie Madsen	Secretary to Mrs Lowell,1939-1941
Wesley T. Sorenson	Accountant,1940-1941
Mrs Sally Chadwick	Telephone,1941-1957
Mrs Henry A.Gleason	Secretary to Mrs Lowell,1943
Ralph C.Graves	Accountant,1941-1943
Candace Reynolds Ota	Secretary,HTS, 1943-1946
Mrs Linnea N.Dooley,	Secretary to Dean Lowell,1943-1946
Walton E. Devine	Accountant, 1943-1946
John Wolfe	Accountant,1946-1948
Marion Speirs Kay	Secretary to President Barstow,1943-1947
	Secretary to Dean Carter,1947-1952
Elizabeth Hoskins	Bookstore Assistant,1946-1947
Catherine Patton	Assictant Office Secretary HSRE,1946-1947
	Secretary to Dean,HSRE,1949-
Shirley R. Winalski	Secretary,Business Office,1947-1949
Mrs Berneice Sebold	Secretary,HTS,1947-1966
Elsie Smith	Secretary to Dean Lowell,1947-1948
Mrs Amy Potter,	Secretary,KSM,1947-1948
Frances Graham	B ookstore, 1947-
Mrs Pearl Richards	Secretary to Dean Lowell,1948-1955
Estell McCoy	Secretary,KSM, 1948-1953

STAFF (Continued)

Ida G.Nichols	Secretary to President Stafford,1948-1958
Mrs Anna Raymond	Secretary Field Work Office,1948-1951
Rose Power	Secretary to KSM Faculty,1948-1952
Carol Guy	Secretary in Business Office,1949-1956
Alpha Stahlson	Public Relations, 1950-1952
Jerome Tomkiel	Bursar,1948-1951
Lisle Jackson	Secretary,KSM, July 1947-Dec 1947
Alfred L.Wilson	Bursar,1951-
Gloria H ardisty	Secretary to Administrative Office,1952-1953
Esther Mahoney	Secretary,HTS, 1952-1955
Bertha Pabst	Secretary to Dean of Administration,1952-1954
Mrs Edna Simmons	Assistant in Business Office,1954-
Elma M. Baldrick	Secretary,HSRE,1954-1955
Mrs Stephen Hart	Secretary,ICSS,1954-1955
Marjorie Cramer	Secretary,ICSS,1954-1955
Mrs Stoddard Lane	Dean of Women,July 1,1855-
Mrs Viola Angier	Secretary,HSRE,1955-
Mrs Evelyn Lloyd	Secretary to Administration,1954-1967
Helen E.Stewart	Secretary,KSM, 1954-1956
Mrs Diane Miner	Secretary,HTS,1956-1957
Eugene Field Scott	Director of Development,1957-
Charles W. Goff,	Medical Advisor,1957-
Mrs Thomas T.Barry	Telephone,1957-
Mrs Elizabeth Burns	Secretary,HSRE,1957-
Mrs Carl Hansen	Secretary to Dean of Women,1957-1958
Mrs E.McCarthy	Secretary to Business Office,1957-
Mrs David West	Secretary,KSM,1956-1957
Mrs Y.W.Vance	Secretary,HTS,1957-
Carolyn Watkins	Secretary,ICSS,1957-1958
Mrs G.Hugh Wilson	Secretary to Development Office,1957-
Mrs A.C.Ryder,Jr.	Secretary,Muslim World,1958-
Mrs Carl Joekheck,Jr.	Secretary,ICSS,1958-
John W.Breckinridge	Bursar
Douglas W.Addison	Bookstore Manager
Russell F.Benson	Business Manager
George W.Cushman	Bursar
Janet L.Silloway	Director of Residences and Food Services

When I came in 1921 the secretaries were: Hilda Monteith Keller, secretary to Dr Mackenzie; Verona Thum, secretary to Prof Edwin Knox Mitchell; Alma Merriam, in the Book-store; Effie Grang, in the Religious Education Office, and Arline Hayden in the KSM room. Hilda had been there before 1914, and was the daughter of George Keller, a noted Hartford Architect, and Mary (Smith) Keller, daughter of Walter Chalmers Smith, a Free Church Minister and poet in Edinburgh.

Hilda's mother was born in January 1860 but the family were not sure of the day, January 14, 15 or 20th. Dr Smith had a following of college students to whom this Presbyterian minister was "at home" one day a week. Among these students were Robert Browning, J.M.Barrie and Robert Louis Stevenson. The Stevensons lived near by and Mary was better acquainted with Robert Louis' mother. She was born two doors from the birthplace of Sir Walter Scott. Years later, in Hartford, Charles Dudley Warner showed Mrs Keller a book by Barrie - a collection of essays entitled "An Edinburgh Eleven" and the last essay was on Dr Smith, whose greatest poem in Barrie's estimation, was that called "Hilda".

See life of Mrs R.L. Stevenson "Passionate Friendship" "Pension"

Mary went to Paris to study art and there, in a boarding house, she met George Keller. He was born in Ireland and had spent most of his many years in the United States. He had won the competition to design the National Memorial to President Garfield at Cleveland and had come to Paris to arrange with French artists for the mosaic work on the Memorial. At the end of the Civil War he came to Hartford as a designer for James G.Batterson Monument Works and his first monument (at the age of 19) was the Gettysburg Monument which was made at the Batterson works. His last work at the age of 70 was the pedestal for the Lafayette Statue in Lafayette Square . He designed the Hopkins Street High School, the Memorial Arch in Bushnell Park, and many other buildings in Hartford. I believe he designed the house on Park Terrace in which he spent all his married life. Mrs Keller was prominent in the local Red Cross work in the First World War.

427a

We Merry Christmas
from
The Kibler Family

The Keller home on 24 Park Terrace, was famous for its "Open house." Many Hartford visitors from Europe were entertained at this home. Canon Gairdner visited there quite ofteh and the Indian Mystic Sadhu Sundar Singh spent time there. He used to walk around Hartford in his bare feet. He disappeared soon after his Hartford visit and no one knew what happened to him. The Kellers were noted for their informal parties, especially those held on New Years Day. Walter, the youngest son was in the Navy and had just returned from a long stay in China. He gave an illustrated lecture on some of his Chinese experiences and one of his sone ran the slide machine. I believe another son made the delicious chocolate cake that was served that night.

On Mrs Keller's 80th birthday a surprise dinner party was held at the Town and County Club. Fifty Nine friends gathered and most of these had worked with her on Red Cross during the war years. Tributes in the form of letters were paid to the personality of the woman who directed the Red Crpss work. Rev. Raymond Cunningham was toast master and he said "that Mrs Keller has a well-used home where if you get rambunctious you will bump into a table on which Mary Queen of Scots was beheaded." There waw a poem by President Ogilby of Trinity College on which he labored two nights trying to find eight words that would rhyme with Keller. Prof Calverley spoke of the proverbial hospitality of the Keller home, an "open house" for strangers who became friends. A toast was read by Mrs Mary E.S.Root, and Henry Kneeland read a letter from "some of your appreciative friends." Mrs A,J,Myers sang "Lizzie Lindsay" and "Loch Lomond."

The Hartford house was one of the first houses that I visited, with the exception of that of Professor Gillett. Much of my early Hartford life was spent at the Keller home (1921-1924), and what a place it was - filled with old furniture that were museum pieces. The dining room table was of black wood, octagonal, of the ~~Queen Anne~~ Stuart period, brought from Scotland. In that room was the famous "Adam and Eve" sideboard with the two lower doors carved with the Biblical interpretation of the Creation, showing Eve emerging from Adam's rib. In the living room were more treasures. There were cabinets on each side of the fireplace filled with old English or Scotch cups and

saucers, and the same on the mantles over the living room and dining room fireplaces. There were no door-sills and the children could run all around the staircase, through the living room, hall, dining room, around the fireplace in the dining room, into the studio and back into the living room. The fireplace in the living room had a long foot rest in front of it and it was a grabd place to sit on cold nights. Mr and Mrs Keller, Hilda and I, played bridge together in the corner by the fireplace. I spent the night there, once, and slept in a four poster bed on the second floor, in the room over the dining room. There were linen canopies over the bed and once I heard a mouse in the waste basket. I put on the light and he was about to crawl up the canopies. I opened the hall door and quickly shooed him out into the hall and let him disturb the other members in their sleep!

At my first meal I learned that bread was placed at the left of the place setting - Scotch costume, and another time I was told that we were going to have Johnny cakes for lunch. I had visions of R.I.corn meal fried into little cakes just as we useed to have years ago in Providence. It turned out to be corn bread!

At the parties we played charades, tea-kettle, and other group games. There was a shower for Verona Thum when she was about to be married; a shower of going-away presents for Alma Merriam when she planned to go abroad. She never did go for she suddenly got very despondent. Hilda, Alma, Billie Bragan and myself were real pals and did many things together during those early years.

We took long walks out into the country. ~~Once~~ we walked and New Britain ave called on Jim and Alice English at their home in Elmwood. He always refers to me as "Sister Root" and I call him "Brother English." Another time we walked through the woods (back of Lord and where Taylor's ~~property~~ now stands) up the hill to call on friends at Sunset Farm, and around the reservoirs. One day we stopped for tea at the home of Mary and Edith Beach on South Main Street, near the corner of New Britain Avenue. At that time it was a large house, with no other houses around it, up a hill. It is still standing, but there is a shoe store and a Waffle House at the corner, and many new small houses in front of it. Once we had a picnic on the grounds of the former Avery Convalescent Home on Cedar Mountain where now is Hospital. Hilda's brother George, his wife and small son - a baby - joined us on that picnic. It was fun.

In 1923 a young girl applied for a position in the Hartford Theological Seminary, perhaps as a secretary or office worker. The following letter discovered in the Archives was written to this young lady by one of the secretaries. It is quite an amusing letter of advice as to what a young girl should wear when applying for a position:

> ..."Ever since I saw you I've been trying to screw up courage to write you about something very personal...I have decided that it isn't fair to you as a younger girl just starting in your work not to speak to you...
>
> But- the next time you apply for a position do wear your very most severe tailored frock or suit, and your very most commonsense shoes. It was a pretty frock you had on the other day, but it was not meant to be worn in the office.
>
> When you are looking for a position you ought to try to give the impression of what you will look like when you are in the office. And if you wear frivolous clothes when you apply for a post people will think that you will wear the same kind of clothes when you come to be actually in the office...The really worth while position requires a girl who can not only do the work, but look as if she were capable of doing it. And I don't believe you want to set to work at anything but a really worth while job. A man would not be apt either to apply for a position or to go to the office in tennis clothes or a tuxedo - and yet girls are awfully apt to do just that very thing.
>
> Now I do hope you will forgive me. It seems silly that clothes should mean so much - but if you ever read Sartor Resartus in college you will know I'm not the first person who thought so..."

What advice would she give to the present women students as to what they should wear?

"Gossip" from President Mackenzie's secretary, Hilda Keller.

July 1928: To President William Douglas Mackenzie: "On June 25,1928 we had a "shower" for Alma Merriam who was planning to take a trip to Europe. Alma and her mother were invited to dinner , a surprise dinner by the office and library staff. Each member contributed something for the meal. It was fun but too bad that Marjorie Mackenzie could not attend.. I met Dean Jacobus at the theater on Saturday afternoon, for "Grumpy" and it was good to see how he enjoyed it. It was almost as much fun to watch him as the players!I am sure it did him good....

Great excitement! I have a chevrolet and get my license on Friday. I intended to keep this as a surprise in September but I can't contain it any longer! I drove it up both morning and noon today, with Mrs Bassett sitting beside me, and she didn't seem very nervous. Mr Gross knew I was going to do it and thoroughly approved. (July 25,1928)

"You ought to see me drive the car in traffic. Went down Asylum Hill, Pearl Street, around City Hall, along Main Street and out Albany Avenue...My instructor seemed ~~seemed~~ pretty well pleased with me. The worst thing is to turn around, or to start again when you stop in the middle of the hill. But Idon't seem to lose my head, even though I did step on the gas instead of the break one time when I was turning. Fortunately I had the other foot on the clutch so no harm was done.

Hilda's niece - a very young thing - said last night "If you've said Amen, and think of something else you want to say, should you say P.S.?"

July 5,1929: Miss Root sails on Sunday with her sister for a lightening tour of England, Germany, Switzerland, Italy, Paris and home in five weeks!

Aug 23 - Elizabeth Root is back from from her five weeks abroad - London, Paris, Amsterdam, Germany, Switzerland, Venice, Florence etc. It did her lots of good.

Arline Hayden was the first KSM secretary. She came in 1919 and was there until 1924 when Grace M. Taylor came. Arline had been at Smith College when my sister was there and because my sister was called "Rootie" she took it for granted that that was my nickname. She started calling me "Rootie" and that name remained for many years for the old staff members. Alma Merriam was the daughter of Professor Alexander Ross Merriam and was in the Bookstore.

How can anybody forget Grace Taylor and her devotion to the School of Missions, from 1922 to 1939. She was very energetic in spite of her thin and wiry constitution. She came from New Britain every day. Once there was great excitement in the front hall of the library as Grace slipped on something and fell and broke her leg. She insisted on being taken to her home in New Britain rather than to the hospital. Many are the long hours of work that she put in and sometime she never stopped to eat. Whenever anything had to be done she was there to do it. She always took the trouble to bring new mission students or mission faculties into the library to be introduced personally to the library staff. That effort of making the new people feel at home is now lacking in the present routine. (So many new staff members are added - almost every six months - and many leave that I suppose that little act of courteousness is impossible to carry out.)

Verona Thum was Prof Mitchell's secretary from 1922 to 1923 and later became the secretary of the Hartford Theological Seminary. She married Elmer Bassett and I remember Dr Thayer coming into the library and calling the staff together and holding his watch in his hand he waited until the hands said "Twelve noon" and then said: "Verona Thum is now Mrs Elmer Bassett." ~~Verona~~ During 1929 to 1945 Verona ~~She~~ was Asa Crawford's Secretary and then Secretary to the Board of Trustees until 1947.

Effie Granger (HSRE) became Secretary of the HSRE school in 1923 and left in 1954. Her office was the old Magazine Reading Room in the front room of the Broad Street Library when the office moved from Reed Hall. We used to have lunch

together in Brown-Thomson's restraurents, or other eating places in Hartford. This was after I moved from Reed Hall and had to live in a rooming house on Laurel Street. Sometimes Alice Richardson would join us in these luncheon "sprees" and Effie and I used to joke over Miss Richardson's remarks "I can't eat there as I am paying for my meals at the dormitory" and "I wouldn't order this or that as I can always get that at the dormitory!"

In these Broad Street days there were eighteen members of the faculty, eight of whom were graduates of the Seminary. They were Prof Arthur Lincoln Gillett, 1883, Edward Warren Capen, 1898, Curtis Manning Geer 1890, Edward Everett Nourse 1891, William Hoyt Worrell 1900, Mardiros H. Ananikian 1901, Elbert C. Lane 1912, and Prof Alexander C. Purdy 1913. Of course there was Edward Hooker Knight 1880 and Charles Stoddard Lane 1884, and later Elmer E. S. Johnson 1902.

We were able to distinguish between the two Lanes by referring to Charles Stoddard Lane, who was husky, as "Broad Lane" and E.C. Lane who was tall and thin as "Narrow Lane."

To Grace M. Taylor, upon her Retirement 1939

Since Nineteen hundred and twenty two,
A Gracious lady, we first knew.
She worked all day, in a marble hall,
For Mission work, on beck and call.

With eyes so blue and full of fun,
She liked a joke when the day was done.

In the good old time, when the sun was hot,
And we all felt like a nice grease spot,

We'd gather around our G.M.T.
And eat icecream on the Q.T.

In Nineteen hundred and thirty nine,
This Gracious lady is just as fine.
She's starting out, new worlds to search
While we, poor souls, are left in the lurch.

And when she's in her room so new,
I hope she'll ask us in to view.
We send this toaster for her use,
And trust she wont blow out a fuse!

E.de W.Root

In the old quarters on Broad Street there was no regular telephone operator. In Hosmer Hall there was a push-button system for the Faculties in their offices. A high school boy answered the telephone in the front "reception room" and notified the professor when he was wanted. Telephones were in their offices. There was direct connection with the library. When anyone in Hosmer Hall on the top floors was wanted Hilda Keller would stand at the foot of the stairs and yell out "Mr Brown is wanted on the telephone. Is he there? Please locate him." The first telephone switch-board was in the present Avery H all when we moved there in 1926, and the first operator was Eva LaCrosse, from 1926 to 1936, and she was followed by Marion Bellham in 1937, and Sally Chadwick in 1941. For seventeen years this switch-board was on the first floor to the East of the main stairs. There was a partition and doorway between the telephone quarters and the mail boxes. It was sometime during the years of Sally Chadwick's regime (1941-1957) that I demonstrated that I could crawl through the little mail window and get into the other side of the partition. It really was not fair because I locked the door to the outside hall so nobody would see me. I succeeded in that little stunt but it was a tight squeeze! I'm sorry I locked the door for there was no one but Sally who could prove that I did it!

Speaking of this old mail room reminds me of the time I was knocked flat onto the stone floor by a husky student who was rushing in to get his mail. I was standing outside of the door and the force knocked me out cold with a large bump the size of an egg. The school nurse was called and I used, almost the first time, the cot in the Rest Room. Later I was taken home by Mrs Lowell.

Mrs Barry was our next and last telephone operator. She came in 1957 and set up her headquarters in the original old mail room. When re-organization took place in 1958, the telephone and mail room was moved downstairs to the present room. The mail window and the mail boxes are the old ones that were upstairs. Mrs Barry has been busier "than a one armed paper-hanger" with the larger faculty and student enrollments.

X H S boy was Sumner Aronson who is now ~~Sidewalk Inspector~~ of Wlt. (Superintendent) Sidewalks & Highway Inspection"

Willard Thomas Carter came to the Seminary in April 1929 to become Field Representative. When he arrived he was unmarried and very handsome. I remember how the girls almost "swooned" whenever he came to a dormitory social event, and the great impression he made on the entire student body. Remember this was just three years after the present campus was established.

Louise (Spaulding) Carter was an artist who designed beautiful Christmas cards and note papers. She lived in New York. Louise had a friend living in New Bedford, Mass., who also was a friend of my Mother's cousin. Louise and Mother were at a luncheon party in New Bedford. They were sitting beside each other and in the course of the conversation Mother asked her where she lived. "In Hartford," said Louise. "Where in Hartford?" "On Farmington Ave," said Louise. "Why that is funny because I live on that same Avenue." Louise then said that she was planning to marry Willard Carter from the Hartford Theological Seminary. For a little while after they were married Louise kept her maiden name on the apartment bell because she was still receiving orders for art work under her maiden name. Her studio was in the Library Tower which she kept for a few years.

Another incident connected with the Carters was riding to Ray Waser's wedding in Enfield. John Weeden Douglas and myself rode in the Carter's rumble seat of their Ford car.

Willard's position varied in importance. He was Field Representative until 1941 when he became Personnel Director (1941-1945), Administrative Officer (1946-1949) and Dean of Administration (1950-1965) when he retired June 30th. On April 1 of that year members of the Faculty and their wives paid tribute to the Carters. He received the Faculty placque in recognition of his service. Dean Emeritus and Hosmer Professor of New Testament Emeritus was present on this occasion, paying a tribute to Willard for his long years of faithful service. A silver tray was presented to him by the Faculty. At the Alumni Banquet on the eve of Commencement a scrap book of letters from more then 200 alumni and friends and a check for $1,000 was presented to him. On May 25 at the meeting of the Board of Trustees a silver bowl was presented to him.

On June 3 the Foundation gave him a farewell tea at Mackenzie Hall. Because Louise was subject to asthma they chose the state of Arizona to make their home and they left in June. After they arrived in Arizona Willard had a serious heart attack from which he recovered. His address is 7740 East Heatherbrae Avenue, Apartment 17, Scottsdale, Arizona.

The Reverend Willard T. Carter with President Gettemy.

FAREWELL PARTY FOR MRS LOWELL

The Hartford Seminary Staff gave a farewell party for Mrs Lowell which was in the form of a Commencement program. She had to write a "thesis" and defend it, before she could leave the institution. All staff members represented a professor, each one with a large name plate attached to their front and a a cardboard with apropriate tassel on his head. An academic procession was formed with the marshall (Professor Wells, represented by Elizabeth Root) leading the way, holding his "mace" across his front. The "faculty" followed in academic seniority, with President "Barstow" at the end. The Marshall sat each "faculty" member in order, holding "mace" across his front as each one was seated. He then saluted the "President" when he was seated. Professors stood until "President" was seated and then all saluted him and then sit.

The "Marshall" then saluted the "President" and escorted Mrs Lowell to her seat opposite the "President" who in turn introduced her as a candidate for a degree. Lowell read her thesis and Lowell defended her thesis. Professors fired questions, and after the defense the professors went into a huddle as to whether she would receive her "degree." After decision Dean Potter presented her to the "President" as worthy to receive degree etc. "President" bestows on her the degree and the Marshall and Emeriti Professors help to put on her hood and mortar board. March out with the "President" leading way after the Marshall.

This was held in the large room in Mackenzie Hall. A picnic followed.

The Cast

Marshall - Wells - E.Root
Emeriti- Pratt, Jacobus, Mitchell, Gillett, Macdonald, Knight, Mackenzie, Geer, C.S.Lane, IDA NICHOLS
Thayer- WILSON; Capen-MRS AUGUR; Myers- SIMMONS; Hodous- GRAHAN; Willoughby- STEWART; Purdy- LLOYD; Shellabear and Calverley- Buckley; E.C.Lane- MRS WILSON; Stolz-LYON; Potter- WOLCOTT; E.E.S.Johnson-GUY; Barstow-F.STONE; E.H.Johnson and Edna Baxter- RICHMOND; Donohugh- RICHARDS; Bailey-CHADWICK

Written and directed by E.Root.

MARCIA JOHNSON LOWELL

1886-1965

Marcia Lowell came to the Seminary in 1933 to succeed Mrs Grace McLean ~~McLain~~ as Dean of Women. In her letter to Robbins Wolcott Barstow, applying for the position of Dean she wrote:

"I graduated from Northwestern University with a Bacheler's Degree in 1911. During the summer between the sophomore and Junior years I organized a kindergarten for the children in her home town, Cornell, Illinois. In 1912 she married H.Parker Lowell and hade one daughter, Frances. During her senior year she qas President of the Y.W.C.A. group. During 1924-1928 she was a teacher of the 8th grade home room and teacher of science at King School in Akron, and took teachers coursesa at the University of Akron, and Religious Education at Chicago Theological Seminary in 1929. At the same time (1928-1929) she was a teacher of mathematics and social sciences in the West High School. . In February 1929 she became Director of Religious Education at the First Congregational Church in Akron. That spring she separated from her husband and in May 1930 she was granted a divorce. In April 1933 she sent the Seminary a picture which she said was taken in 1929. In the letter she said that on January 28, she would be in her 47th year.

In reccomendation for the position John Milton Phillips wrote:

"She is a woman of great personal charm, dressing in excellent taste, thproughly refined in her manner. She is a true Christian gentlewoman with a wealth of common sense and happy disposition and a fine influence with young people..."

John Milton Phillips later came to Hartford to become minister at the First Congregational Church.

Mrs Lowell became Dean of Women from 1933-1955 and Emerita, 1955-1965. She died August 27, 1965 at the home of her daughter, Frances Kipp, in Frankfort, Indiana. A Memorial Service was held in the Chapel on September 29, 1965.

ANDREW OSTERLING, 1879-1966

Many of the elder alumni will be saddened to learn of the death on January 21,1966, of Andrew Osterling, who for 42 years was on the Mainentance Staff of the Hartford Seminary Foundation.

Andrew was born in Sweden March 24,1879 and lived in West Hartford fifty five years. He came to the Seminary in 1902, and always had a cheery word for his Seminary boys. His memory was remarkable for he never failed to recognize the boys in old group pictures, always giving their first names. I shall never forget the help he gave me, up in the Archives, when I came across an unlabelled picture. He would always say: "That is Jim Potter, of the class of 1915", or Fred Goodsell, 1905, and many others.

When he retired in May 1944 Jim English presented to him the Faculty Medallion with the seal of the Hartford Seminary Foundation. This was given to him at the Theological Seminary Commencement dinner. He also received $250 from the alumni in recognition of the "past services and persevereing kindness" and an invitation to become an honorary member of the Hartford Theological Seminary Alumni Association. At this time he received over 100 letters from alumni. He was greatly touched by these tributes which he justly deserved.

In the early 1920s and 1930s he served the town as Councilman, police commissioner and Chairman of the Zoning Board of Appeals. He was a member of Emanuekl Lutheran Church, a former deacons and past Noble Grand of John Erickson Lodge and a member of Nordeen Lodge Order of Vasa.

He had been in ill health for several years and was in the Bloomfield Convalescent Home. Miss Duberg and I visited him a few weeks before he died. He was the husband of the late Agnes (Peterson) Osterling. He left two sons, Marvin and Elmer, a brother Alfred, three grand children and two great grand children. The funeral was held on January at the Taylor Modeen Funeral Home on South Main Street with Rev Stanley Sanberg officiating. Burial was in Fairview Cemetery.

LILLIAN DUBERG

Nice and quiet like a mouse
You kept in order your little "house";
Your typewriter clicked, and records flew,
Of students and graduates, old and new.

Soon it will tick no more in the hall,
At the hands of Lillian, so fair and tall.
The grads will all miss her; the room all alone,
The students will say: Where has she flown?

They'll remember
A Place they have known
Where the typewriter ticketh
And memories have grown.

We who have toil'd here many a day
Feel bad in a way, but truly can say:
"Nothing can phase you, you've such a facility;
Nobody yet found your utility -
Under conditions that others would stammer in,
Still unpeturbed as a cat or a kitten,
In your meanderin'
Calm as a mandarin
Drinking his tea!
Here's a long purse to you
Fate be no worse to you,
Lillian Duberg!
Sure you'll be playing a harp in beatitude
(And a queer sight you'd be in that attitude)
Some days when gratitude seems but a platitude
You'll find your latitude,
Lillian Duberg.
Here's luck and more to you
Friends by the score to you,
Lillian Duberg."

Farewell party for Lillian Duberg at 23 Farnham Road, West Hartford.
The Foundation Staff gave her a pocket book.

Poem written by E.de W.Root, with apologies to "Barney McGee" in More Songs from Vagabondia, by Bliss Carman and Richard Hovey. p.22

1943

LILLIAN AMELIA DUBERG
1903 - 1971

Lillian Duberg came to the Seminary as secretary to Dean Rockwell Harmon Potter in 1928 and when he retired in 1943, she left the Seminary Foundation and worked with the Near East College Association in New York City, and the Children's Home Association in New Britain, Connecticut. In 1958 she returned again to became secretary to Dean Robert Parsons of the Kennedy School of Missions.

In 1943 I gave a Farewell party for her, at my house and the staff gave her a pocket book.

Lillian later became secretary to Dr. T.Mallary Fitzpatrick, Jr., Professor of Pastoral Theology and Director of Field Education, until her retirement in 1968. Altogether she served the Foundation for 25 years. On May 28,1968 a retirement tea was held in Mackenzie Hall for honoring two staff members who were planning to retire this year - Hazel Hooper and Lillian Duberg.

She lost the sight in one eye and was quite sick for several months before she died April 17,1971. She was born in Canton, Connecticut and was a graduate of Smith College and a member of Bethel Baptist Church in Hartford.

She leaves a sister, Mrs Felix J. Larson, of Collinsville; a nephew Everett Larson of Collinsville, and two nieces, Mrs Faith Gladkoff of San Diego, California, and Mrs Beverly Messler of Lake Park, Florida.

Eva Schwarz came to the HSF as secretary to Dean Malcolm S.Pitt of the Kennedy School of Missions. She came in 1939 with her mother. I think they were driven out of Germany. They lived in a small apartment on Evergreen Avenue and Mother and I played bridge with them. Her brother Heinz received his Ph.D. in 1934. He had come to this country before his Mother and sister came. . HE had a Lutheran Church in Collinsville. Both her mother and brother have died. When she left the HSF in 1946 we had a farewell picnic in my yard. Those present were Eva and her mother, my mother, Mrs Gates, Mrs Chadwick, Miss Elizabeth Upton, a missionary from Japan, Anna Murtland, Catherine Patten, Frances Graham and Mrs Raymond. She went to New York.

Farewell Party for Eva Schwarz
1946

Mrs Gates

A. Muirland Mrs Schwarz. E. Root
↑ Elizabeth Upton

Root, Raymond, Muirland, Graham, Patton, Chadwick
Schwarz

Eva Schwarz
Mrs Schwarz
Mrs Chadwick
Mrs Raymond

23 Farnham Road
W. H.

When I officially retired in 1959 I received the following letter from President Gettemy: June 22,1959

"The official time of your retirement draws near and I must put in writing both my personal appreciation for your long years of full-time service as well as express the gratitude of the Faculty and Trustees of the Hartford Seminary Foundation. I am sure that this is never adequately done, perhaps it cannot be. How can we thank anyone adequately for giving not merely their time and ability, but in a very real sense, giving themselves to the life and work of an institution. This you have done and we are forever in your debt.

I am encouraged by the information given me by Mr Hadidian that you are to continue to serve as Archivist on a part-time basis..."

June 16,1967

Dear Miss Root:

The Instruction Committee and the Board of Trustees have concurred in appointing you Archivist Emerita. We are all very happy aboutthis appointmen t. We appreciate very much all that you have done for the Case Memorial Library and the Seminary since 1921. We wanted you to be sure to know that we appreciate your services very much indeed.

Faithfully yours
E. Jerome Johanson, Secretary
Board of Trustees

Dear Miss Root: It has been good to personally convey to you the news of the Trustees' action making you Archivist Emerita of the Hartford Seminary Foundation. I know Jerry Johanson was writing you officially as Secretary of the Board. I simply want to put in writing my personal delight. No one is more deserving of this honor or has ev ery reason to "wear the title" with a greater sense of propriety...Do come in and say hello whenever you are on campus.

Very cordially yours, James N. Gettemy

A Retirement Tea was held on May 28,1968 in Mackenzie Hall Lounge to honor two staff members who who were planning to retire this year - Hazel Hooper and Lillian Duberg. Hazel Hooper came to the Bookstore ten years ago, and Lillian came in 1927 as Dean Rockwell Harmon Potter's secretary and had her office in Hartranft Hall until she left in 1943. Fifteen years later she returned as Secretary to Dean Robert Parsons of the Kennedy School of Missions. Later she became Field Secretary to Homer Lane, in Knight Hall, until 1968.

People began to gather at 3:30 P.M. to shake hands with those who were retiring and to drink the delicious sherbert punch and eat the cookies that were served on this occasion. After all had settled down in the chairs President Gettemy presented gifts to the two guests - a silver flower dish to Miss Hooper and a silver tray to Lillian Duberg.

Soon after I was made Archivist Emerita, there was a luncheon for faculty, wives, and Emeriti members, in Mackenzie Hall. I was invited and it was my first function as an Emerita. President Gettemy announced to all of the gathering, about my honor and I had to stand up and take a bow. This was the occasion of a Convocation, October 18,1967 when the active faculty, emeriti and a few guests were invited.

GERTRUDE (ELMER) AUGUR 1893-1967

I first knew Gertrude when she first came as manager of the Hartford Seminary Bookstore, 1938-1959. We were the same age and celebrated our birthdays in the same month of November, although her birthday was the same as my sister, on November 4th. She loved books and no matter how busy she was in the bookstore she always had a friendly smile for every one. As I was interested in collecting United States Stamps she always let me know when any interesting ones came into her hands. As her family grew I knew them all. Catherine was a teacher of art; Elizabeth married a seminary graduate, Lewis Hoskins, and Fidelia married Robert Lane. Through that marriage I had one more item of interest - Bob Lane was the son of Homer Lane, an Amherst Class mate of my sister's first husband, Robert Swift Gillett, who was killed in an airplane accident in Texas, during World War I. Gertrude was also a cousin of one of my Pembroke College Club members.

Gertrude and I belonged to the Founders of Hartford and we attended the annual court dinner many times, at the Hartford Golf Club. She was descended through Thomas Hooker and I through Thomas Root. By the way both Dr and Mrs Barstow belonged also, through Thomas Root!!

She was born in West Hartford and graduated from high school with honors at the age of 15 and because Mt Holyoke would not accept girls as young as 15 she taught school for a year. She graduated from Mt Holyoke in 1914 with the Mary Lyon honors. Julius Augur was a seminary senior of the class of 1916 at the HTS and Gertrude was a non-graduate of the class of 1917. They were married September 14, 1916 in the old Broad Street chapel - the first wedding in that chapel. They immediately set out for missionary work in the Philippines under the ABCFM. They were pioneer missionaries. She organized the Girl Scouts there. After many years of work the Augurs returned to the United States and Julius started Hillyer College which had its headquarters in the YMCA building. This later became the University of Hartford.

In Prof Moses Bailey's address at the Memorial Service for Mrs Gertrude Elmer Augur at Immanuel Congregational Church, January 7, 1967, he stated:

"Gertrude Augur was by no means a bookworm but she was intimate with good books. She liked them for the same reason that she liked people: she knew that a book is a person at his best. Nothing could have been more appropriate than that she should undertake the management of the Seminary Bookstore...While Julius was helping to start a university, Gertrude was turning a few shelves of theological books into the most useful bookstore of its kind in this area... One never thought of her as a business woman - she was just a friend who seemed always to know just what you would enjoy reading. As the service grew she had help; grudgingly more space was granted to the Bookstore. It is now the focal point in what multitudes of people in the state think of as Hartford Seminary Foundation...

"Gertrude was devoted to her store...She retired, as she had lived, gently. She did not manage but she helped. Then she could not help. The months of decreasing strength of mind and body often make us sad, but for her and those like her it is different. She had through a full life been consistently, gently great..."

One of the last days she appeared at a social function in Mackenzie Hall in a wheel chair. That was the last time I saw Gertrude Elmer Augur.

Proj OT 1962-1968
496

the hartfordian

Academic Dean Points to Growth of His Fall Convocation Vision

"The genius of a living organism is that it is characterized by firm roots in its heritage plus adaptability to its present environment."

Dr. John F. Priest

Dear Alumni:

I welcome the opportunity to speak with each of you for the first time since my appointment as Academic Dean. I hope that most of you have received the Winter Issue of the *Quarterly* which contained the remarks made at the beginning of the present academic year. I shall not attempt to repeat all that I said at that time but I would like to lift from that address certain salient features which in my judgment mark the direction which we shall be going in the coming years.

I would repeat emphatically that the Foundation is an institution brought into being for the furtherance of theological education as that education relates to the work of the Church in the life of the world, understanding both theological and Church in the broadest dimensions. Recently the Faculty has been engaged in an evaluation and reconsideration of our programs leading to the professional degrees. After weeks of concerted effort a proposal for modification of our present programs has been unanimously agreed upon and was approved by the Board of Trustees at their last meeting.

In my judgment the changes hammered out by the Faculty take with the utmost seriousness the fundamental premise that theological education at Hartford must revolve around the primary consideration, namely, the work of the Church in the life of the world. It is my conviction that our new program can do for the 1960's and '70's what our past programs have done for their own generations. I should add that when I speak of professional programs the emphasis is divided equally between the B.D. and the M.A. in R.E. As a matter of fact, I am personally quite excited about some of the new directions being taken in the field of Christian Education under the wise guidance of Professor Edick with the assistance of Professor Sundquist. I hope very shortly to be able to announce the appointment of a third person in the field of Christian Education.

I joined the Faculty at Hartford primarily because of my interest in the work of the Church not only on the American scene but across the world. My introduction to Hartford came in the summer of 1949 when I spent six happy weeks on the campus in preparation for my period of missionary service in India. Hartford's tradition in this area is truly glorious and I am convinced that the future is filled with an equal potentiality. Consequently I am gratified that a committee of the Faculty is privately at work reformulating the emphases which this institution will have in the area of world religions in the years to come. Professor Bijlefeld, who joined the Faculty last September, has been making and will continue to make a tremendous contribution in this area. Also, it is with pleasure that I am able to give you the first public information that Dr. Herbert Jai Singh, a distinguished Indian Christian scholar, will be joining the Faculty in July, 1967. The presence of these two men, plus the continued interests of Professor Parsons, Professors Gleason, Hohlfeld and Samarin in particular, and contributions made by other members of the Faculty amply witnesses to the continuing interest of Hartford in the overseas ministry of the Church. Further, I would remind you that in July Professor Robert Batchelder, whose particular interest is in the field of Church and Community, will be joining our Faculty. In addition to his academic work in his special field he will be acting as Director of the Institute for Church and Community, an instrument through which the Foundation concretely expresses its concern for the work of the Church in the life of the world.

There were a number of dreams I expressed in the Convocation Address which remain but dreams. Quietly, and perhaps imperceptibly, we have been at work toward effecting a broader measure of cooperation with neighboring institutions. Means by which continued theological education and like education can be accomplished are under consideration. I confess that I have left undone many things which ought to have been done and perhaps have done some things which ought not to have been done. This letter is but a progress report, but it is a progress report given in the confidence that the dreams which we all share for the Hartford Seminary Foundation can and will be accomplished in the years ahead so that the true function of this school, to prepare men and women for the work of the Church in the life of the world, will continue to be a reality in the future as it has been for such a long and honored past.

Cordially,

John Priest
Academic Dean

On May 7,1970 the faculty and staff members were invited to tea at Mackenzie Hall to recognize Mrs Barry's service to the HSF prior to her official retirement on June 30,and to surprise her in her birthday. Mary Barry came as Telephone operator in 1957,following Sally Chadwickand was the fourth in 44 years! My poem to her is:

Oh Mary,Mary
Quite Contrary,
How did your switch board go?
With student yells,
And telephone bells
Thirteen long years ago?

Do you remember the days of yore
When your little office was on the Main floor,
East of Avery's Main door?
You were the fourth of the "Hello" girls,
All of whom were very great pearls!

But I exclaim, with loud acclaim,
You never made me demonstrate,
Since the great moving year of fifty eight,
That I once climbed through that small mail "door"
Perhaps in the year of fifty four!!

REV. WILLIAM EMERY SOULE, D.D. 1890-1970

Mr Soule was born in Worcester, Mass., Aug 8, 1890. He obtained his early education at Philips Exeter Academy, and graduated from Harvard University in 1910 and from the Episcopal Theological School at Cambridge, Mass. in 1916. He was ordained Deacon Dec 21, 1916 and to the priesthood Jan 6, 1918.

Two of his great interests have been in the fields of education and music, receiving the degree of Bachelor of Music from Boston University in 1935. He is an accomplished organist and has wide knowledge of hymnology. He assisted in the preparation of one of the musical editions of the hymnal published in 1936. His first service in Christ Church, Quaker Farms, was Sunday Sept 5, 1948, and was priest in charge of that church until 1954. He was Chairman of the Diocesan Commission on church music and a member of the Committee on Architecture. (History of Quaker Farms Christ Church, by Norman Litchfield. Quaker Farms, 1954)

Mr Soule came to to Mr Brockway, our librarian, and offered his services in cataloging the famous Warrington Collection of Hymnology -long waiting to be properly listed. He spent long hours checking and re-checking this collection and now it was is almost completed ~~when~~ when he suddenly died of a heart attack on Sept 7, 1970. We miss him and also the hot dusty Hymnology room will also miss him. This room will now bear his name as well as that of Waldo Selden Pratt. Mr Brockway says that, in appreciation of Mr Soule and his work, the room is to be named the "Waldo Selden Pratt - William Soule Room."

In Memoriam
Reverend William E. Soule, 1890-1970
Curator of Hymnology, 1964-1970

Father Soule has left Case Memorial Library a lasting legacy. When he volunteered to join the staff to work on the hymnology collection, the Warrington Collection was uncatalogued and apart from the Pratt Collection. He combined the two collections and catalogued all the uncatalogued items. He was in the process of checking the entire collection to make certain that each item was catalogued.

He perfected the classification scheme for the collection and was more familiar with the collection than any other staff member. He was always eager to show choice items from the collection. He was responsible for the inclusion of many of our hymnals in the proposed Dictionary of Hymnology, currently under the sponsorship of the Hymn Society of America.

He was a conscientious worker who rarely ever missed a day of work, even though he received nothing for his efforts but the joy of working with the hymnals. The staff will always remember him as an integral part of the Library. In his honor we are naming the hymnology collection the Warrington-Pratt-Soule Collection of Hymnology. A special bookplate will be designed to place in books which are added to the collection in the future.

(Duncan Brockway. Case Memorial Library Bulletin, v.4,no.1, September 1970)

Students – pp. 449–490
Women Students –
pp. 487–490

STUDENTS - 1921-1926

John Eddy Asirvatham,1922 First Indian student that I knew-Worked in library
Benjamin Cornelius
Sydney Crouch - Australia - Tennis team
Yervant Hadidian - Uncle of Dikran Hadidian - My first typed thesis
Edwin Knox Mitchell,Jr
Katherine Hazeltine - Became Mrs Lewis Baylis Paton
Edwin Stanton Sweeney - Picnic at Elizabeth Park
Yvo Orestes Waln - Brother Duane went to Africa
P.G.Morecombe - HSRE PhD.1923 Called "Piggy" because of initials!
Gresham Morrison - Anglican Bishop from Gold Coast - Wore carpet slippers
Ralph Boring - On Tennis team
Andrew C.Y.Cheng - The first Chinese student I remember
Frank Crook
Theodore Berthold Wilhelm Gerhard Gramberg - Holland and a long name!
William Emery Hawkes - Returned from Greece and brought back several pieces of Near East handicraft - Worked in library - Family were all graduates of HTS
Everett Hunt and Wife Grace Riddle
Youngsup Kim - Korea
Lester King
Hilmi Malik
Harry S. Martin - Friend of Dr William Chapman
Richard H. Ritter - Went to Hawaiian Islands as missionaries
Moolamannil O.Thomas - Tennis Team - Returned to present campus as a Teaching Fellow.
Lee Vrooman and Helen Stuart - ABCFM to Turkey -
Leslie Adkins and Caroline Sanborne '24- Turkey under ABCFM - Daughter visited me at my home in the summer of 1967
Ruth and Bill Mackensen '24 - Planned to become missionaries but Board could not send them - Lived on Evergreen Avenue when the Seminary moved to the present campus - Worked on the Duncan Black Macdonald Memorial Volume.
Kenneth Beckwith and wife Elizabeth Maynard
David P.Hatch and wife Helen Shaw
Clyde Milner -
Edward T.Perry and wife Gwendolyn Fraser
Lucia Mikaelian
Kirubaldoss Appasamy and his American wife Judith
Mary Bakewell - The first woman of the Protestant Episcopal Church to be ordained
Ted Dixon and Frances Cromer
Ernest Jerome Johanson and wife Laura Lane
John Marsh and wife Dorothy Van Wie
Charles Sebold and his attempt to perform magic
Roger Stimson
Elijah Tomboolian - Locked in the basement of the Broad Street Library after dark
Dorothy Helen Wolcott - Became Head Cataloguer in 1948-1957
Dung Hwe Zi - Benny - Tyler Hall- Cooked a Chinese dinner at my house - My lovely Chinese table cloth and napkins came from him - Toronto
Mary Twinem's husband,HTS 1919 When he died she gave up her American citizenship AND BECAME A Chinese citizen
Thomas Raymond Kelly - Jacobus Fellow - Ph.D. 1924
Cornelius Bakker '26
Henry Bartlett '26
John Baxter Moose - Ph.D. First ~~Magna~~ Cum Laude - M. Bernice Hummer
Harold C.Burdon
Chang Yu Chen
Eugene Duryee
Robert W.Fairbank and wife Marie Lively - India missionaries

STUDENTS 1926-1929

Clifford Plopper - Ph.D. Missionary from China.
Lester Kriebel - Brown University Graduate and a member of the Brown and Waffle Clubs.
Russell Linton and his pal Howard Orr (T ony)
Frederica Mitchell, daughter of Professor Mitchell -Had a church in Keene Valley, N.Y.
Albert Sherberg, Paul Snyder, Jarvis Worden, Theodore Barton Akeley, and Willard F. Johnson were members of the "Brown Club."
George Selleck and wife Mable- Quakers
Laura Lane - m E J Johansen.
David Elton Trueblood
Robert Furnes Trueblood
Edwin E. Calverley and family
German Exchange students:
Hermann Sasse
Heinrick Falkk
Hans Schimmelpfeng
Karl Dettmering
Erich Eichele
Hans Deck-Cornill
Gerhard Klingenberg
Karl Friedrich Wilhelm Vauth
Walther Theodor Ludwig Knöpp
The Two "Book Ends": Edgar Cooper and his brother Luther. They sat on the end of the Circulation Desk chatting with the female student assistant!
Julius Appleton 1927
Elmer J. Cook, who later became the CML Librarian. His brother Oscar graduated from the Seminary and Oscar's wife, Ethelyn worked in the library.
Martin De Wolf
Laura McKibben lived with the Purdys.
Duane Waln was son of Yvo Orestes Waln and went to Africa.
Arthur Wilson "Pete" - He came to my home at 190 Sigourney Street and I typed his BD thesis there. At the time I had a small radio with ear phones and he helped to fix it. He later became minister at the Round Top Church in Providence where my Root family attended. He told me that my uncle Marshall Root was in charge of the Boys Club there and was called "Capt"Root. Pete's daughter was a student at HSF, married a KSM student and went to India.
Payson Miller was the minister of the Unitarian Church on Pearl Street and he lived on Girard Avenue.
Judson Walker
John Henry Meengs
Harry Comins. Ph.D. First Jew.
Russell Branson
Jobo Yasumura
Brenton Badley - Son of Bishop Badley - India - Died at Hartford Hospital.
Harriet Vardis Brown
Ralph Krout
Teiko Tanioka - Taught me some Japanese in Reed Hall
Vida Elliott - KSM- Went to India. Called "Pansy Face" by Brenton Badley.
Paul Taylor - Missionary from China - Taught me a few Chinese characters.
Paul Kepple 1929
Albert Penner
Harold Boyd Smith
Raymond Squire - A Library "Book-put-away-Alumnus" - "Squeeky"
Francis Dobias - Czechoslovakia -

STUDENTS 1929-1956

Archibald Minto - Glasgow
Richard Paquier - Switzerland
William Randall - Ph.D. thesis catalogued some of the Arabic manuscripts - Went to keep cat. Vatican lab.
Walter Skellie - Egypt
Earl Elder
Al Carlton -
Richard Carter - Bananas for Waffle Club -
Bill Roblyer - Made a green couch cover for his room in Hosmer Hall
31 Homer Kaltchas - Greece - H&RE girl became interested in turn - caused a ruckus because of Diff-Nation!!
31 Clarence Cossum - Waffle Club
31 Nelson Schlegel - m. Charlotte Harvey
31 Charles Evans - Scotland
Y William McKerracher - Scotland
Marie Jensen
Forrest Musser-Winchester, Conn. BD 1932 STM 1933 Attended the Hartford Art School evenings with me.
Ray Waser - Engagement party - New Years Eve party - Wedding - -Jack Douglas and I drove in Willard Carter's car to the wedding - Fellowship and baby the same year. Mother very interested in him as he was fond of poetry and English literature.
Gibson Daniels - Wedding Bloomfield - Jack Douglas best man - Halloween party at which Gibson claimed my food made him sick the next day!
Elizabeth Daniel, sister of Gibson, came some time later and married another student, Bradley Skinner
X Florence Lovell — X R. Waser called on me this spring (1970) Retired - grown fat!!
John Weeden Douglas
David Gray
David Julius - Stone of Blood in the Home -
Dorothy Barker
Gerald H. Kennedy - Became a Bishop.
Raymond Archer
X Kingsley Birge and his Turkish collection
Wilson Hume - India - Hume family missionaries -
Deborah Hunsberger - Al Lenz
George Michaelides - Ph.D. Greece
Wesley Sadler - Came to 23 Farnham Road to tea and his little children sat on the foot-stool
John Billingsky and the shower - student in room below tell funny story about that -
Charles Heineman - Went to India - Once took him home to Albany on our way to Geneva and had lunch with his family
Harold McCoo - HSF Choir and Glee Club
Lawrence Folkemer - Thesis on the Cornwall Mission School and Obookiah
Glora Wysner
Sargis Matson - Worked in library - Changed his name from Matsikarian
George Birney, Jr - Worked in the Archives (Present Pratt Room) on the Edwards Papers, and Asahel Nettleton, for his theses.
Selma Melkie - Typed her thesis on "The 100 beautiful names of Allah"
Ralph Dodge and his wife - Typed her thesis - Gave me a hand carved African statue of an African woman - In the Museum.
Daniel Nelson - Missionaries to China. Whole family were flying home to their Chinese home when bandits shot down the plane and whole family were killed.
Francis Robards - One of Dr Calverley's students in the Muslim Lands Department - She gave the fluorescent lights for Dr Calverley's study and the Arabic room.
Judith Welles - First woman to win the Welles Fellowship -
Naomi Foster - Went to Turkey - Her thesis was on stamps with a religious subject
Frank Stone - Became Chef - His degrees were BS, MA, BD, STM

STUDENTS 1929-1956

Alpha Stalson 1944
Joyce Bradner Smith - m.Frances Nelson,head cataloger after she left library
Caroline Welch
Elmer Douglas PhD 1945 - Sent me back from Algeria a very small Koran with instructions that I was not to read it while riding my bicycle.
Kenneth Crose - 1946 - Gave address on Dr Calverley at HSF banquet
Barbara Peck
Tom Purdy
Jean Root Wackerbarth 1948. What, another Root? m.Dikran Yadidian
Out of the graduating class this year, six were from the USA while the six oehers were from Czechoslovakia, Switzerland, Scotland, Lebanon, England and Canada
Georgina Sie,1951 - In charge of nursery school, and professor
Fidelia Augur and Robert Lane
Wesley Ewert - Thesis on Jonathan Edward the younger
Absolom Vilakazi - From Africa - a native - became professor - I did some research for him on the South Africans for a speech he was to give in California. I was paid $4.50 an hour for that work. Was I surprized!!!
The years 1955 and 1956 were great ones for the Cum Laudes.James Cameron, Summa Cum Laude, James M.Brodie, STM,1955, CUM LAUDE;James D.Douglas, Ph.D.Magna Cum Laude, and Dorris Plessner, Ph.D. Cum Laude.

Seminary graduates who had children in the Hartford Seminary

Nahum Gale, Graduate and Professor married Bennet Tyler's daughter, Martha.
John Goddard (1836) married Catherine Tyler, daughter of Bennet Tyler.
John Ellery Tyler (1836), son of Bennet Tyler.
Cushing Eells (1837) and his son Myron (1871)
Josiah Tyler (1848) son of Bennet Tyler
Winfield S. Hawkes (1868) and his sons Albert S. (1900), George B. (1902). William E.)1923) and Helen (1919). William Hawke's daughter, Mary (1958)
Isaac C. Meserve (L869) and Howard C. (1902) and Isaac's brother William N. (1874)
Edward S. Hume (1875). His daughter Elizabeth (1903) married Byron Hunsberger (1903)
Clark Beardslee (1879): Raymond E. (1908), Claude G. (1912), Lyndon (1915), Ruth (1917), Sidney (1920).
Charles S. Lane (1884): Stoddard (1913), George Homer Lane (1921), Laura (1926)
Alfred Tyler Perry (1885): Alfred Norris (1916) and Edward T. (1924)
Herbert Macy (1883): Paul G. (1914)
Samuel Rose (1886): Philip M. (1912) and grand-daughter Carol
Elwood G. Tewksbury (1890) Malcolm G. (1920)
David Phillips Hatch (1886): David P. Jr. (1924)
William F. English (1885): William F. (1911), James F. (1921)
Edward Everett Nourse (1891): Helen
John Ernest Merrill (1896): Margaret Al. Coonss John Merrill was brother-in-law of Stephen Trowbridge (1905)
A.W. Hazen (1868) father of Maynard Hazen, member of Board pf Trustees.
Malcolm Dana (1901): Ellis M and Malcolm Boyd Dana
Henry F. Burdon (1907): Harold C. (1926)
Archibald A. Lancaster (1903): James Lock Lancaster (
J. Kingsley Birge (1913): Katherine
Alexander C. Purdy (1913): Thomas
James H. Potter (1915): Lyman Gillette Potter

Husbands and Wives who were graduates - Partial list

Edward Warren Capen and his wife Lydia Sanderson Capen '98
Mary Caskey Williams and Benjamin Williams '98
Grace Burroughs and William Mather, '99
John M. Trout and wife '00
John F. Garfield and wife, '02
Byron K. Hunsberger and Elizabeth Hume Hunsberger '03
Deborah Sayles Hunsberger and Al Lenz
Elizabeth Williams Hunsberger and Gordon Hannaway
Gilbert Lovell and Florence (Bell) Lovell '03 and '04
Bessie and Paul Waterhouse '12
George E. Wolfe and wife Jane, '12
Lorin H. Gates '13 and wife Katherine Van Akin, '14
Paul Macy '14 and Mary Eldridge '15
Daniel Minor Rogers '06 and wife Mary Phelps Christie '08
Ora W. Carrell and Golda Ruan
Fletcher Parker '15 and 2nd wife Victoria Johanson
Julius Augur and Gertrude Almer ''16 and '17ng
Elizabeth Augur and Lewis Hoskins
Fidelia Augur and Robert Land
John H. Kingsbury and Ruth Beardslee '17
James English and Alice Welles '15 and '19
Jesse Stanfield '18 and 2nd wife Vesta Johnson
David Oscar Stanfield b. 1923
Moses Bailey '19 and Mable Googins '20, daughter Marguerite
Paul Twinem '19 and wife Mary '20
Everett R. Hunt '23 and Grace Riddle
Lee Vrooman '23 and wife Helen
Caroline Sanborne '24 and Leslie J. Adkins '24
Kenneth Beckwith and Elizabeth Maynard, '24
David P. Hatch '24 and Helen Shaw '24
Edward T. Perry and Gwendolyn Fraser '24
Theodore Dixon '25 and Frances Cromer
El Jerome Johanson '25 and Laura Lane '26
John Marsh '25 and Dorothy Van Wie '26. John Marsh' s mother was a student.
Robert W. Fairband ' 26 and Marie Lively
Harriet Vardis Brown and Joseph Schwager
Paul Kepple and wife
David Julius and Dorothy Barker
Margaret Merrill and Al Coons

244 8430

Many of the graduates of the Hartford Seminary Foundation returned to their Seminary as Instructors and Professors. They were:

Ananikian, Mardiros H.	1901	Ass't Librarian 1905-1924	d. Aug 3,1924
Angus, Samuel.	1907g	Instructor in NT Greek 1907-1910	d.
Asirvatham, John E.	BD 1922	Visiting Professor in Indic Studies	
Bailey, Moses	BD 1919	Nettleton Professor of OT 1932-	Emeritus
Barnes, William D.	1926g	Professor in Practical Dept	d.1956
Barstow, Robbins W.	BD 1916	President and Professor 1930-1945	d.
Bassett, Austin B.	1887	Professor 1904-1916	d.Oct 5,1916
Battles, Ford L.	PhD 1950	Philip Schaff Prof. of Church Hist. 1950-1967	
Beardslee, Clark S.	1879	Professor 1879-1914	d.Ap 14,1914
Bissell, Edwin C.	1859	Professor 1881-1892	d.Ap 9,1894
Booth, Newell S.	PhD 1956	Visiting Prof. African Dep't 1930-1943	
Calverley, Edwin E.	PhD 1923	Prof of Arabic and Islamics 1931-1957	Emeritus
Capen, Edward W.	1898	Prof and Dean of KSM 1911-1939	d. Dec 14,1947
Carter, Willard T.	BD 1940	Secretary Emeritus	
Chakerian, Charles G.	BD 1930	Professor 1943-1957	
Conant, Ruth S.	BRE 1917	Professor Religious Education	Emerita
Cook, Elmer J.	BD 1927 PhD 1930	Prof and Librarian 1936-1948	d.Oct 1,1959
Cook, Hale H.	BD 1947	Visiting Professor Tropical Hygiene	
Dana, Malcolm	1901	Professor 1927-1939	d. Aug 17,1940
Douglas, Elmer E.	PhD 1945	Prof of Arabic 1956-	
Edick, Helen M.	BRE 1942 MA 1944	Prof of Religious Education 1944-	
Gale, Nahum	1841	Professor 1851-1853	d. Sept 18,1876
Gates, Katharine Van Akin	BD 1914 MA 1945	Professor 1936-1949	d. 1949
Geer, Curtis M.	1890	Professpr 1901-1938	d. Aug 2,1938
Gillett, Arthur L.	1883	Professor 1888-1928 Emeritus	d. Sept 9,1938
Gleason, Henry A. Jr.	PhD 1946	Professor of Linguistics 1948-	
Goodsell, Fred F.		Visiting Lecturer Missions	
Hadidian, Dikran Y.	BD 1948 MA HSRE STM 1950	Librarian 1957-1967	
Hadidian, Yervant		Teacher of Armenian and Turkish	1925-1932
Hartzler, John E.	PhD 1924	Professor	d.
Hodous, Lewis	1900	Professor KSM 1917-1946 Emeritus	d. Aug 1949
Hooker, Edward W.		Professor 1844-1848	d, Mar 31,1875
Johanson, Ernest J.	BD 1925	Professor 1935-1954	
Johnson, Elmer E.S.	1902	Professor of Church History 1922-1943	d. My 17,'59
Kelsey, Henry H.	1879	Ass't Librarian 1879-1882	d. Jly 2,1926
Johnson, Eleanor H.		Professor Emerita of Psychology	
Khoobyar, Helen	Ed.R.D. 1952	Professor of Religious Education 1947-	
Knight, Edward H.	1880	Professor and Dean HSRE 1892-1948	d. F 28,1948
Kraft, Daniel F.	MA 1949	Professor Audio-Visual Dep't 1950-	
Kullgren, Evan F.	Diploma HSRE 1910	Visiting lecturer	
Lane, Charles S.	1884	Professor 1910-1938	d. Feb 2,1938
Lane, Elbert C.	1912	Professor 1912-	d. Aug 1950
Lane, George H.	Diploma 1921	Director of Field Work	Emeritus
Livingston, Stephen T.	1891	Assoc. Professor 1901-1904	
McCarthur, Harvey K.	PhD 1941	Hosmer Prof. of NT	
Maramarco, Phyllis	B.RE 1940	Teaching Fellow in Education	d.
Mather, William A.	1898	Acting Librarian 1901-1902	d.
Merrill, John E.		Lecturer 1908-1909	d.
Nash, Charles S.	1883	Instructor 1890-1891	d. Nov 23,1926
Npurse, Edward E.	1891	Professor 1892-1929	d. 1929
Parsons, Robert T.	PhD 1940	Professor and Dean KSM 1946-	
Paton, Katherine S.	BD 1922	Acting Prof. 1931-1932	
Patton, Catherine N.	BRE 1946	Instructor 1949-1956	d. Apr 4,1956

Boynton, Edward M

Paul, Irven	PhD	1946	Professor Latin American Dep't 1952-1958
Perry, Alfred M.		1916	Instructor 1920-1923 d.
Perry, Alfred T.		1885	Librarian and Professor 1890-1900 d. Dec 18, 1912
Platt, Mary S. (Mrs Labaree)			Assoc. Professor Missionary Practice 1914-1918
Purdy, Alexander C.	1913	PhD 1916	Prof and Dean Emeritus 1923-
Ramaker, John		1917	Instructor 1922-1929
Randall, William M.	PhD		Professor Phonetics 1925-1930
Richardson, Ernest C.		1883	Librarian 1884-1890 d. Je 3, 1939
Root, Elizabeth de W.	MA	1940	Archivist Emerita, 1921-
Rose, Philip M.			Assistant Prof. 1927-1933
Sattler, Jean A.	MA	1951	Teaching Fellow in Education 1951-
Seltzer, George	PhD	1934	Acting Librarian 1936-1937
Shacklock, Floyd		1937	Visiting Professor Missions 1955
Sie, Georgiana	MA	1951	Assoc. Prof. Psychology and Director Nursery School
Simpson, Samuel		1896g	Assoc. Professor 1903-1909
Sleeper, William W.		1881	Instructor 1881-1882 d. Mar 23, 1929
Tewksbury, Elwood G.			Lecturer 1906-1907
Vilakazi, Absolom	MA	1954	Ass't Prof. of Anthropology
Waggoner, J. Garland	BD	1929	Visiting Lecturer 1948-
Walker, Williston		1886	Professor Church History 1889-1901 d. Mar 9, 1922

The Theological Institute of Connecticut in East Windsor Hill inspired its students to carry the gospel to uttermost parts of the world. 11% of all students have gone forth into the mission fields. The first was Mark Ives of the Class of 1838 who went under the American Board to the Hawaiian Islands,1837-1850. On the 6th of March 1838 Cushing Eells and his bride set out on one of the most tedious wedding trips on record in the United States. It was six months before they reached Whitman's station at Walla Walla. He worked among the Indians for ten years. He planted Whitman College as a monument to the pioneer missionary, and was its first teacher. Josiah Tyler (1848) son of Bennet Tyler worked for 40 years among the Zulus;as well as Henry M. Bridgman (1860) and George Albert Wilder (1880). China was well represented by Charles Hartwell (1852) who spent 53 years in Foochow; William A. Mather (1899) at Paotingfu; John L.Thurston and Warren Seabury (1903) Yale China Mission; Gilbert and Florence Lovell,Presbyterian Mission at Human;Paul Twinem (1919) . When he died there is on the University campus of Nanking University the First Christian Temple dedicated to Paul; Lewis Hodous (1900),Foochow,1901-1917 and President of Foochow Theological Seminary.

During the first 100 years of the Seminary there were 256 Nationals enrolled from Australia,China,Japan,India,Korea,Persia,Turkey,Greece,England,Germany, Scotland,Ireland,Norway, Sweden,Denmark,Holland,France,Italy,Spain,Albania,Bulgaria, Hungary,Rumania,Russia,Czechoslovakia,Switzerland and Canada.

"Many of our Hartford men and women have gone out to the field of the Near East. From the time when William Austin Benton (1846) went to Aleppo as a pioneer American Board missionary to the sending of Alford Carleton (1930) to Mardin in Turkey, the sons have contributed a full measure to the missionary work in that part of the world.

The four martyrs of this territory were: George Perkins Knapp (1890),ABCFM missionary to Eastern Turkey,1890-1915; died a martyr at Diabakir,1915.

Benjamin Woods Labaree (1893) Presbyterian Missionary to Urumia,Persia. Killed by Kurds, Salmas,Persia,March 9,1904.

"David Miner Rogers (1906) American Board missionary to Tarsus, Turkey, 1908-1909: Killed "while administering mercy and peace" at Adana, April 15, 1909

James Perry (1915) YMCA service in Turkey, 1918-1920. Killed "by those he sought to serve," near Aintab, Turkey in February 1920.

At least 30 students went to India. Marcus M. Carleton (1854) spent 44 years in the Punjab; Edward Sackett Hume (1875), Marathi Mission in Bombay for 33 years.

Henry Martin Field (1841), son of David Dudley Field of Stockbridge, and brother of Cyrus Field of the Atlantic cable fame, was a traveller in many lands. He married (1) Henriette DesPortes who was tried on a murder charge in France. He met her there and brought her to Stockbridge, and is buried in Stockbridge."

(The Hartford Seminary Students through a century" by Elmer E. S. Johnson. Centennial Address, Oct 17, 1934)

STUDENTS 1921-1926

It will be impossible for me to tell you about all the students who have graduated during the 47 years that I have been working in the Seminary Library, but I will try to recall a few interesting ones.

The firstmen from India were John Eddy Asirvatham and Benjamin Cornelius. They dusted the books in the library and hid behind doors so no one would see them working. In 1947 he returned as a Teaching Fellow in the India Department. Benjamin Cornelius became a Bishop.. Eddy died on May 7,1969,in Bangalore, India, at the age of 72, He left his wife, Mrs Kamata Asirvatham and three daughters. He studied at Harvard University and Edinburgh University where he received his doctorate in political science. He was Professor of Missions and Christian International Relations at Boston University from 1945 to 1952. When he retired in 1968 he was Head of the Department of Political Science and Public Administration at Runchi University in India.

Moolamannil Thomas belonged to the Hartford Seminary tennis team, along with Ralph Boring and Sydney Crouch Kirabaldoss Appasamy, whose brother graduated in 1918, created quite a stir when he appeared at the seminary with an American wife. This was the first instance of inter-marriages. Kirabaldoss and Judith met at a summer school of the University of Pennsylvania. The story told me of this marriage was that she was engaged to an American man; went to a crystal ball fortune teller who told her that she was going on a long journey with a dark complexioned man. She broke her engagement and married Kirubaldoss. Eddy said that she would not be accepted socially when she came to India,but I understand things have changed now. Thomas returned also as a Teaching Fellow and recognised me after 34 years!

Then there was P.G.Morecombe,a candidate for his Ph.D. in the Hartford School of Religious Pedagogy. He was called "Piggy" because of his initials. Perhaps that name was only given him by Miss Granger and myself. Dr Gresham Morrison came to the Kennedy School of Missions from the Gold Coast,and stood six feet tall in

his socks. He walked around the halls of Hosmer Hall in his carpet slippers. He was so tall and with his black beard and clerical collar could be spotted above every one else - especially at the laying of the corner stone of Mackenzie Hall. Dikran Hadidian's uncle, Yervant, was here and I typed his BD thesis. I also typed the thesis of Katherine Hazeltine, who later became Mrs Lewis Baylis Paton. She assisted her husband in the Old Testament Department. Yefvant Hadidian, Edwin S. Sweeney and Lillian Bragan, Prof Mitchell'S secretary, went on a picnic to Elizabeth Park.

Prof Edwin Calverley, his wife and three daughters, came in 1922 and lived in a two family house next to the Seminary Library on Broad Street. He had cpme to finish his doctorate degree under Dr Duncan Black Macdonald. He was the first recipient of the Ph.D. of the Kennedy School of Missions, and the first to receive it Magna Cum Laude, in 1923.

The student with the very long name was Theodore Berthold Wilhelm Gerhard Gramberg and he was from Holland, and later became a bishop. Andrew C.Y. Cheng represented China, in those early days. There was quite an international group living in Hosmer Hall: John Eddy Asirvatham '22 (India), Benjamin Cornelius '22 (India), Sydney Crouch '22 (Australia), Yervant Hadidian '22 (Turkey). From the class of 1923: Andrew C.Y. Cheng (China), Frank Crook (England), Theodore Gramberg (Holland), Youngsup Kim (Korea), Hilmi Malik (Servia), Moolamannil Thomas (India), Class of 1924: Leslie Adkins (England), Samuel Davies (Wales), Peter Kolonia (Albania), Michael Payuk (Galicia), Duncan Porteus (Scotland) Saisuke Iwakami (Japan), Paul Chih Ming (China). Class of 1925: Kirubuldoss Appasamy (India), Elijah Tomboolian (Anatolia), Dung Hwe Zi (China)/ Class of 1926: Cornelius Bakker (Holland), Chang Yu Chen (China) and Robert Fairbank (India).

William Emery Hawkes had just returned from his mission work in Greece and brought back with him several articles of native handcraft. I have quite a few of these articles. He worked in the library. His family were all graduates

of the Hartford Theological Seminary. His father, Winfield S., graduated in 1868; his brother Albert, in 1900, George in 1902, his sister Helen in 1919. He graduated in 1923. His daughter Mary graduated in 1958.

It was during these years that Ruth and Bill Mackensen joined the Hosmer Hall married quarters. They planned to become missionaries but their Board could not decide when or where to send them. They soon gave up that idea. She became very fond of Dr Macdonald and did all the editorial and publicity work on the Macdonald Volume in honor of his 70th birthday. She thought of him as her "adopted father" and he helped her in many ways when she was trying to straighten out her problems after she left the Seminary and went to the University of Chicago, supposedly for a job under Prof William Randall who also had left the seminary for a position in the University of Chicago. The position offered to Ruth did not materialise and she had many problems.. She was at the Oriental Institute in Chicago and on my way home from an American Library Association meeting in San Francisco in 1939, I spent the week end with her at her apartment. Since then she worked in the Map Department of the Library of Congress and is now living in Portland, Maine. Dr Macdonald willed to her his home in Pemaquid Point, in Maine, and I believe it is now owned by her daughter Judith who is married and has a family.

There was a large group of students who were interested in Frank Buchman and his Oxford Movement which was later re-named "Moral-Re-Armament". They were Lee Vrooman and his wife Helen, recently returned missionaries from Turkey. They staid a while in my apartment on Sigourney Street. Others in this group were Leslie Adkins and his wife Caroline Sanborne, also from Turkey. Because Leslie Adkins was English he received the nickname of "Tommy", the name for a British soldier/ There were also Kenneth Beckwith and his wife Elizabeth Maynard, David Hatch and Helen Shaw, Edward Perry and Gwen Fraser.

Mary Twinem and her husband Paul were missionaries in Nanking, China and when he died she gave up her American citizenship and became a Chinese citizen.

The first Magna Cum Laude was awarded to Dr Edwin E. Calverley in 1923. He was the first recipient of the Ph.D. of the Kennedy School of Missions. The first Jew to receive a Ph.D. was Harry Comins who received his in 1928, Magna Cum Laude. Others receiving Magna Cum Laude were Hans Schimmelpfeng, John H. Meengs, Dwight Donaldson.

Harry S. Martin was a friend of Dr William Chapman, of the Broad Street Library days. He visited Dr Chapman several times in his home in New Boston, after Dr Chapman's wife died, and he told me many tales of Chapman's life in the "wilds" of his country home - no modern conveniences and like Abraham Lincoln he read by candle light in front of his fireplace.

Benny Zi was a Ph.D. graduate student and lived in Tyler Hall ~~and lived in Tyler Hall~~ with his wife Lucy. He came to my apartment on Sigourney Street and cooked a most delicious Chinese dinner. It was fun to watch him put in all the necessary ingredients. He had a lot of beautiful Chinese linen and my lovely Chinese luncheon table cover and napkins came from him.,

There was a large group of students who were graduates of Brown University. They belonged to the "Brown" Club and some of these were members of the Hartford Seminary Waffle Club. These Brown men were: Lester Kriebel, Albert Sherberg, Paul Snyder, Jarvis Worden, Theodore Barton Akeley, and Willard Johnson..

On the present campus were the German Exchange students: Hermann Sasse, Hans Schimmelpfeng, Erich Eichele, Hans Decke-Cornill, Gerhard Klingenberg, Karl Friedrich Wilhelm Vauth, and Walther Theodor Ludwig Knoepp. Schimmelpfeng used to drop a penny in the ink well on the library circulation desk whenever he filled his fountain pen. The penny could not be used until the ink well was empty.

In 1926 there were the "Twins" and "Two Book ends." The twins were not twins but two students that looked alike and were always together. They were Howard

Orr (Tony) and Russell Linton. The "Book-ends" were Luther Grady Cooper and his brother Edgar Cooper. They were called "Book Ends" by the Library staff because they sat on the on the end of the Charging desk and talked to the student helper.

Arthur Wilson (Pete) came to my house on Sigourney Street and practically dictated his BD Thesis while I typed it. I remember I had my first radio and it was a small crystal set with ear phones. There was something wrong with it and he fixed it. His daughter came to the seminary and married a KSM student and went to India on the mission field. After graduation he went to Providence and was minister at the Round Top Church where my Root relatives attended. My Uncle Marshall, Cap Root as he was called, had a boys' club there.

Brenton Badley was a student in KSM. He was the son of Bishop Badley of the Methodist Church. He and Jobo Yasumura were good friends. Vida Elliott was planning to go to India. She had a desk next in the Reading Room next to Brenton Badley. He called her "pansy face" because he thought she looked like one..

The Foundation picture taken about 1929 was a most interesting picture, for there were so many different nationals represented- German Exchange students, Japanese, Chinese, Korean, Czechoskovakia, Switzerland, Scotland, England, Near East, Greece, India, Holland, and Negroes.

Homer Kaltchas from Greece was interested in a HSRE girl. The Faculty were afraid it might prove serious so so they had to stop seeing each other.

Nelson Schlegel married Charlotte Harvey and I felt sorry for Charlotte because the combination of the two names was a "mouthful" - Charlotte Schlegel!

Forrest Musser recently had an art exhibit in Mackenzie Hall during the month of November. He called for me once a week and took me to the evening class work at the Hartford Art School. It was a course in Life and it was very interesting. Our teacher was the famous Albertus Jones. The best model we had was a husky negro.

Ray Waser was a brilliant student. I attended his engagement party. I think Gibson Daniels was there and John Weeden Douglas. Then there was the New Years Eve party . His wedding was at the Enfield Church where he was a student minister. Jack Douglas and I drove to the wedding in Willard Carter's small Ford. Nine months later he received the Fellowship for study abroad, and a baby. He joked about that and said the Fellowship helped to pay for the baby. Mother was deeply interested in him because he was fond of poetry and English literature.. In August 1974 he and his wife called on me. He has retired and grown fat!

Gibson Daniels was another old friend. He was married in the church in Bloomfield with Jack Douglas as best man. One Halloween party at my house on Farmington Avenue Gibson was there and he claimed that the food he ate made him sick the next day! His sister Elizabeth came to the Seminary later on and she married a seminary student, Bradley Skinner.

Daniel Nelson was a missionary to China. H. The whole family had been on a lecturing tour and were flying back to their Chinese home. The plane was shot down by bandits and the whole family were killed..

Joyce Brabner Smith married Frances Nelson, Head Cataloguer, after she left the library.

Elmer Douglas (Ph.D.1945) sent me from Algeria a very small edition of the Quran, with small type, with the instructi on "that I was not to read it while riding my bicycle.

Absolom Vilakazi was a native from Africa who became a Professor. I did some research for him on the South Africans for a speech he was to make in California. The Mission Board paid me $4.50 an hour for the work. Was I surprized?

The years 1955 and 1956 were great years for awarding Cum Laudes. James Cameron Summa Cum Laude, James M.Brodie, 1955 Cum Laude, James D.Douglas Ph.D. Magna Cum Laude; qnd Dorris Plessner, Ph.D. Cum Laude.

Group Picture 1929.

Many foreign students - German Exchange
Japanese, Czecho Slovakian, Scotland, Switzerland, Near East
Greece, Ukrania, India, Dutch, Negro, Korean,

Faculty - 2nd row
Prutting, Hamilton, Daniels, Sice, Hodous, Potter, Knight, Mackenzie, Jacobus, McLean, Shellabear, Willoughby, Paton, Baxter, C.S. Sare, E. H. Jo

465

...son, Shaw, Purdy, Barnes, Geer, Randall, Thayer, Stolz, E. C. Sauer, Wells, Brown.

STUDENTS - 1959 - 1969

After my retirement in 1959 I feel that I do not know the students very well. It pleases me when the children of graduates come to the SEMINARY as students. If they have been told by their parents about the famous Case Memorial Library and the ~~queer~~ person at the library circulation desk they will look me up. Perhaps this is out of curiosity to see what kind of a person the "antique" one was, hidden away in the archives - the custodian of the "moldy books department" (as my nephew once referred to me.) Now the list of graduates at Commencement time are not given in the catalogs. Now the only way you can tell who graduated is by thumbing through all the Commencement programs and so it is difficult to give a complete list of graduates during tthis ten year period, 1959- 1969.

1967

One day, last year, I was asked to come down to the Circulation desk, from my Archival office, as some one wanted to see me and show me something. I went down and a young man produced a picture cut out from Time magazine which had been pasted on a large colored sheet of paper. Written on the back, in my handwriting, was "This is a picture of a future student of the Hartford Theological Seminary." I looked at it, and looked at it and I had no recollection as to why I wrote that item. Then ths student explained that the picture was of a soldier of the second world war whose name was Crerar. He went on further to say that several years ago a student named John Weeden Douglas graduated from the Seminary and later married and returned to the seminary with his wife and baby whose name was Crerar Douglas. I met Mrs Douglas and the baby and gave her this newspaper clipping. She cherished this picture and kept it all these years. The student said: "I am that baby!!"

And "that baby" graduated from the Seminary on June 6, 1969, and won the following awards, presented by President James N. Gettemy. He received his Bachelor of Divinity degree and was given The Rockwell Harmon Potter Prize in Himiletics and Liturgics; The Bennet Tyler Prize in Systematic Theology, and the Welles Fellowship which provides for two years of advanced ~~either~~ study in this country or abroad.. I had a chance to talk again with his father and mother. The Rockwell Harmon Potter Prize pleased the family very much. Crerar' s father told me that when they all moved to Niagara Falls, Dr Potter said to them: "Now I know the Falls will continue to fall because the Douglas' have moved there!" Crerar is planning to continue his graduate work at the Seminary. I met his brother who is only a High School student but he expects to come to Hartford Seminary and follow in his father' s and brother's foot-steps!

IN MEMORIAM - ALUMNI BANQUET May 18,1967

Lilburn Edward Adkins	MA	1928	
Gertrude Elmer Augur	MRE	1934	
Thomas Rowsell Barbour	MA	1947	
William Claude Besselievre	BD	1918	
Bernard Braskamp	HTS	1911	
Herbert Edwards Brown Case	BD	1904	
Carl Gideon Charn	BD	1929	
Edgar Claudius Cooper	PhD	1927	
Martin DeWolf	BD	1927	
Andrew Landale Drummond	STM	1929	
Wendell Gilbert Farr	STM	1931	PhD 1933
Joseph Howard Gaylord	BD	1899	
Olive Greene	MA	1957	
Constance Sanborn Guptill (Mrs Roger)	KSM	1927	
Joseph Edwin Hakes	HSF	1969	
George Way Harley	KSM	1938	PhD
Louis Harold Johnston	HTS	1906	
James Edward Lair	BD	1934	STM 1937
Floyd Swallow Leach	HTS	1904	
John Frederick Lyons	HTS	1906	
Stanley Manning	STM	1935	
Franklin Hoyt Miller	HTS	1917	
Harold Leslie Nevers	BRE	1930	
Harriet Conant Norton	KSM	1912	
Hope Hilton Pfaff (Mrs Elwin C.)	HTS	1944	
Anna Virena Rice	BD	1913	
Rebecca Ann Richardson	PdB	1919	
Florence Melissa Short	ICSS	1953	
Thomas Lowry Sinclair	MA	1926	
Oscar Garfield Starrett	MA	1935	
Albert Edward Stone	HTS	1915	

"Manchester Mission" Fellowship

A cpntact of unusual interest was made when the Hartford Seminary decided to send a student to work with the Manchester Wesleyan Mission in England. This Mission was begun in 1885 under the superintendence of Samuel F.Collier and after his death,in 1921, by Herbert Cooper...Last summer Mr Cooper expressed himself as only too glad to take an interest in and direct the work of a student whom we might send to Manchester for a brief term of service. The Seminary agreed to raise funds for a Special Fellowship,and it was decided to send a member of the Middle Class so that on his return for his senior year he might bring to the campus the benefit of his experience abroad. The Rev.Albert J. Penner was sent. He spent 5 weeks during June and Huly as a member of the Mission Staff,doing full work in preaching,in conducting Fellowship Meetings and other services in pastoral and social work.

On November 13th,at Hosmer Hall, before a meeting of Faculty and students, Mr Penner gave an account of his experiences,and of the results of his study of the Mission. He stressed his new appreciation of evangelism as distinct from revivalism, and dwelt on some of the lessons learned as regards the modern presentation of the gospel and the power of that gospel in the lives of men and women.

As the experiment was successful it is hoped that friends of the Seminary will give more money to repeat this in subsequent years.

On May 6,1969 at the HSF Alumni Banquet Albert Penner was given the Alumni Citation of Merit. The banquet was held in the First Congregational Church parish house. While tomato juice and crackers were served slides were shown in color of the various buildings and life on the present campus. Seated at the Head table were President Gettemy and Mrs Gettemy, Dr and Mrs Bjelfeld, Jim and Alice English, Kenneth and Elizabeth Beckwith, Al Penner and wife and Wilbur Deming. Al was introduced by Jim English. He spoke of his graduation, 40 years ago, for he wanted to get out as soon as possible after he received his BD because he was going to be married in June. He didn't have much time as graduation was on May 29,1929. He remarked that his Class was the first class to be on the present campus and the first to occupy the new Hosmer Hall. He never knew the old Broad Street days but remembered the faculty: Mackenzie, Jacobus, Mitchell, Gillett, Macdonald, and the two Lanes. Elmer S. Johnson helped him the most. Penner was a Mennonite and because of Dr Johnson he decided to come to the HTS.

HENRY A. BILKERT

Another one of our martyred graduates was the Rev Henry A. Bilkert. He and his wife were students at the Kennedy School of Missions in 1924. They were missionaries of the Reformed Church in America, stationed at Basrah in Mesopotamia. He was shot from ambush by Bedouins in the Arabian Desert. During their furlough in 1923-1924 they were enrolled in the Kennedy School of Missions and studied Arabic under Dr Duncan Black Macdonald. The following account of the funeral is taken from the "Times of Mesopotamia":

> Never before has the death of a British or American subject in Basrah occasioned such a spontaneous and magnificent demonstration of love, respect and grief as that which the funeral of the Rev Henry Bilkert yesterday called forth. The scene at the service at St Peter's Church was amazing. All the communities and creeds of Basrah were represented, and they filled the church to overfilling. The British people were practically all there. There were Indians and Anglo-Indians in strong numbers. Jews and Arabs jostled one another in the thronged standing-space all round the aisle, men wearing fezes and women in their colored abbas being a strange sight within those walls. The funeral cortege as it wound its way from Ashar to Makinah was wonderful to behold, one hundred and twenty-two cars forming the procession.
>
> An effort is made in another column to convey in words an idea of the remarkable tribute to the late Mr Bilkert which yesterday's funeral ceremony constituted...Here was Basrah divested of all prejudices of race and religion, all the people made one in their common grief and common love for a noble character, a gentleman and a brother. Thirty five years ago the American missioner who came to Basrah was cursed, kicked, despised. Today we see an American missioner laid to rest amidst tributes more heartfelt than those accorded to any king...Padre Jagoe, in his address in St Peter's Church said: 'We knew him to be a man of tremendous worth and of lovely character...His last entry in his diary, written the night before his death, was: 'I have today made a new Arab friend." Mr Bilkert was the type of person which the East respects, the type of person which represents the best in Western civilization and Western idealism. It is such men as he who help to smooth away the differences that beset mankind, and who prepare the way of peace..."

Between the years 1924 and 1931, I entertained the folllowing at bridge parties Jean Van der Spek, Mrs Ted Dixon, Marie Lively, Bernice Hummer, Bernice Richmond, Margaret Bailey, Charles Martin, Judson Walker, Payson Miller, Mabel Wilson, Robert Fairbank, Arthur Wilson, Eugene Duryea, Alfred Merrill, Mr and Mrs V.T. Abbey, Vardis Brown, Betty McGuffie, Russell Branson, Malcolm Dana, Brenton Badley, Vida Elliott, Florence Coykendall, Earl Gardner, Jobo Yasumura, Sylvia Murphy, Katherine Knox, V.R. Cromer, Clarence Cossum, William Roblyer, Linde May, Archibald Minto, Martha Smith, Ruth Brown, Helen Cunningham, Rosemary Roorbach, Louis Novak, J. Wilson, Fred Luchs, Richard Carter, G. Swetnam, Betty Bonney, Barbara Burwell, Evelyn Bennett, Gibson Daniels, Frank Landolt, Howard Short, , Jean Sharp, Nancy McIlwain, Lucille Hewitt, Ray Waser, Dorothy Barker, David Julius, Margaret Merrill, Philip Dodge, Jeanette Brooks, Fred Thompson.

Waffles - Katherine Knox, Hans Schimmelpfeng, J. Mattina, Jobo Yasumura, Marion Munson, Emilie Bugbee, Raymond Squire, F. Dobias, V.R. Cromer, B. Richmond, Vida Elliott, Martha Smith, Ruth Brown, Louis Novak, Richard Carter, W. Willis, Stanley Sargent, Marie Holladay, Ella Huff, Paul Kepple, F. Robards, R. Cunningham, Bill Roblyer, Ray Waser, Clarence Cossum, Dorothy Marsh, Dorothy Terry, Nelson Schlegel, John Douglas, Charlotte Harvey, David Julius, Betty Bonney, Margaret Merrill, Philip Dodge, Howard Short, Gibson Daniels, Frank Landolt,

Dinner or Luncheon - Caroline Sanborne, Gwendolyn Fraser, Ruth and Bill Mackensen, Mr and Mrs R.F. Trueblood, Mr and Mrs Willard Johnson, Dorothy Burden, Mr and Mrs T. Barton Akeley, Mr and Mrs George Selleck, Vardis Brown, Mrs Abbey, Vida Elliott, Faith Mackracken, , Nelson Schlegel, K. Knox, Benny Zi, Alice Towne, Emily Bugbee, Lucy Zi, Richard Carter, Louis Novak, Fred Luchs, Ruth Brown, Dorothy Marsh, Bernice Richmond, Bill Roblyer, Dot and Chet Terry, John Douglas, Ray Waser, Dave Julius, Gibson Daniels, Frank Landolt

Hartfordian v.10, no1. annual/66

473

466

1966

Annual Alumni Banquet and Citation of Merit

The annual banquet was held this year in Hosmer Hall dining hall at 6:30 p.m. on May 19. Miss Mary N. Hawkes, 1965-66 President, presided. James B. Yee (above right) (B.D. 1938) presented the Citation of Merit Award to Dr. Frank T. Simpson (above left) (M.A. '30; M.R.E. '32). Dr. Simpson was given the honorary degree of Doctor of Humanities in 1960 by Benedict College and presently is Executive Assistant to the Commissioner of Welfare of the State of Connecticut.

Dr. Frank M. Dobias (B.D., 1929) of Czechoslovakia, at right, presents to President James N. Gettemy a medallion which Dr. Dobias received in 1948 when he represented the Foundation at the 600th anniversary of the founding of the University of Prague, the first university east of the Rhine and north of the Alps. Dr. Dobias' return to the Seminary in June was his first in 28 years. He had been a lecturer here in 1939 when the Nazi invasion of Czechoslovakia forced him to return to his homeland. The gold plaque, with an inscription and a likeness of King Charles IV, will become part of the permanent collection in the Case Memorial Library.

Hartfordian v.11, no1. Fall/67

Jonathan Kanzo Uchimura (HTS 1890)

He was born in Yedde, Japan, Mar 28,1861, son of Yoshiyuki and Yaso Uchimura. Studied at Imperial College Agriculture, Sappore BS, Amherst 1887, Hartford 1887-1888. Teacher Tokyo, Japan, 1888-1891, Osaka 1892-1894, Kyoto 1895-1899; principal Industrial School for girls, Tokyo, from 1900. Published the Diary of a Japanese Convert. N.Y. Revell, c1895

"I was often told upon good testimony that money is all in America, and that it is worshipped there as Almighty Dollar; that the race prejudice is so strong there that the yellow skin and almond-shaped eyes pass for objects of derision. But for me to credit such statements as anything near the truth was utterly impossible. The land of Patrick Henry and Abraham Lincoln, of Dorothea Dix and Stephen Girard - how could it be a land of race distinction!... As ny previous acquaintance with the Caucasian race had been mostly with missionaries (when I arrived in San Francisco) all the people whom I met on the street appeared to me like so many ministers fraught with high Christian purpose and I imagined myself walking among the congregation of the First-born. Hebraism in one sense I found to be a common form of speech in America. Everybody has a Hebrew name and even horses are christened here...

I left my college town and came to my seminary. It was after a long continued struggle that I finally submitted myself to become a theologue...To be a priest is bad enough, but to be a Christian priest I considered to be the end of my doom... Was not Luther a clergyman, though not a common clergyman? Theology I have been re-viling is No-Theology. It was Demonology that gives out wind in place of spirit, rhetoric in place of sermon and sound in place of music. Theology is substantial, eatable and drinkable - so substantial and nutritious that whosoever drinketh of the water it giveth shall not thirst. Ashamed of Theology? Yes, be thou forever ashamed of No-Theology, of Demonology be it taught in Theological Seminaries or other i institutions, but of Theology proper, be thou proud. Sept 19: Theology is too big a theme to be comprehended by small men who construct their own theologies fitting their own smallness... Oct 12: Rather disgusted with works in the recitation rooms. We discussed upon hell and purgatory in NT exegesis. Spiritless Theology is the driest and most worthless of all studies. To see students laughing and jesting while discussing serious subjects is almost shocking. No wonder they cannot get at the bottom of the Truth... American seminaries established expressly to train young men for American churches are not the fittest places to train one destined for fields otherwise circumstanced than that country..."

His health broke down and he returned to Japan and established an independenT Church there.

JOHN KINGSLEY BIRGE 1888-1952

One of Dr Macdonald' s students was John Kingsley Birge who came from Bristol, Conn., to the Seminary, after graduating from Yale in 1909 and after many years of work in Turkey under the ABCFM he returned to study under Dr Macdonald and received his PhD in 1935, Cum Laude. He was one of the outstanding authorities on Turkish history, literature, and culture and a Christian educator. He died in Turkey August 14, 1952.

John Kingsley Birge was born in Bristol, Conn., March 4, 1888, the son of John and Marie Antoinette (Root) Birge. In Hartford he received the Hebrew prize in 1911 and his B.D. in 1913. On May 22, 1913 he married Anna Harlow at Grafton, Mass., and was ordained at Bristol May 19, 1914 after studying one year at the Kennedy School of Missions. Hew went to Turkey, under the ABCFM, and was Professor in the Turkish department of International College at Smyrna. During the siege of Smyrna in 1922 he and his wife did relief work among the Armenians, Greeks and Turks and was an official member of the International Red Cross Commission for the exchange of prisoners.

In a letter to Dr Macdonald he wrote: "Ever since I came back to Turkey I have been impressed with the importance of publishing a type of literature not Christian in any controversial sense, but thoeoly Christian in its ideals, a type of literature in which Americans and Turks alike might cooperate...Its aim is not to convert people to Christianity but to elevate the general thought life of the nation." He remained in Turkey until 1923 when he returned to the United States as Student Secretary of the YMCA 1923-1924 and later as President of the Birge Company in Bristol until 1927. His wife died October 10, 1925, leaving four children: Robert Bowen, who later did Personnel Work in Manhasset, L.I., Kingsley Harlow, later Professor at Colby College, William, Assistant Professor at Rensselaer Polytechnic Institute, and Katharine, who some time later studied at the Hartford Seminary Foundation. King Birge later was Candidate Secretary of the ABCFM, visiting colleges and searching for new missionaries. He met Ruby Phillips, a former missionary in the Marathi Mission. He married her in May 1927 and returned to Turkey where he became Director of the Publications Department of the

Near East Mission. Mrs Birge was interested in teaching, community work and the spread of libraries in Turkey. He took time out to pursue his studies in 1934 for the Doctorate, entering KSM and teaching Turkish. He wrote a scholarly thesis on The Bekhtashis and all material used in this research are now in the Museum Collection.

In July 1943 he taught Turkish at Princeton under the Army Special Training Program and in April 1944 the Rockefeller Foundation asked him to work out a guide to Turkish studies which was published in 1949 by the American Council of Learned Societies, under the title Guide to Turkish Area Studies. In 1945 he wrote to Dr Edwin E. Calverley: "Afrer having had a chance to get to know well the Turkish libraries in the Library of Congress, Princeton and Harvard, I appreciate more than ever the fact that Hartford alone has a really good beginning of a working library."

He returned to the United States in May 1950 under the Rockefeller Foundation and while doing research was Curator of the Turkish Collection at Yale University. On January 1, 1951 he was released from missionary duties and was on a three year assignment under the Rockefeller Foundation to make an extensive study of the development of Turkish philosophy and new currents of social and political thought from 1800 that led to the establishment of the new republic in 1923. Dr Birge's most recent achievement was the revision of the famous Redhouse English-Turkish dictionary. He died in his sleep, leaving his wife in Turkey and his five children in the United States: Robert, Kingsley, William, Katharine, and Dorothy. In spite of a chronic heart condition he never spared himself in his task of bringing the Christian mess age to the Turkish people and in interpreting the Turkish people to the people of the United States.

He was instrumental, while in Turkey, in getting the Foundation to send him $100 a year for the purchase of Turkish books for the Case Memorial Library. The Library received many Turkish books through this fund.

In connection with his scholarly thesis on The Bekhtashis all the material listed in his published book are now in Gillett Hall in the Museum Collection. They were originally in the hands of Dr Calverley and were deposited in his class room. The following copy of a note written by Dr Calverley to President Barstow confirms this information:

5 November 1935

Dear President Barstow:-

This morning I asked Dr Thayer if he would be free at 10 A.M. to help bring to one of our Islamic rooms the articles that Dr Birge had left, and he said he would be. So he, Andrew and I went over to Hosmer Hall and found all the articles and they were brought over. Then Dr Thayer himself hung the pictures and charts very attractively around the rooms, and put the souvenirs in the closet. For a temporary arrangement nothing better could be hoped for, and I thanked Dr Thayer for doing the job so well, and only wish I had offered to help him sooner!

For a time there was a great disturbance over this Turkish material because the Seminary could find no place to place this valuable collection. There was no Museum Building at that time and Kingsley Birge threatened to give it to Yale University. After his death his Turkish Library was given to Yale instead of to our Mission Library.

PIERCE BUTLER, 1886-1953

It was the full and stimulating appraisal of theological education written by Pierce Butler that Ford Battles was greatly interested in for it criticised the Hartford Theological Seminary and was one of the "skeletons" we unearthed. I was surprised that he was a graduate of the Seminary for I knew that he was a great authority on the history of books and libraries and had devoted much of his career to the service of librarians

He was born in Clarendon Hill, Illinois, Dec 19, 1886, the son of John Pierce Butler and Eva Content (Whipple) Butler, and graduated from Dickinson College in Carlisle, Penn., in 1906 with an M.A. in 1910. He studied at Columbia and Union Theological Seminary from 1907-1909. He received his B.D. from HTS in 1910, and his thesis was "Napoleon's Religious Views and their Relation to the Roman Catholic Church". He won the Turretin Prize in Latin in 1910. He also was the Jacobus Fellow at HTS 1910-1912 and his PhD in 1912, with a thesis entitled: "Studies in the Theology of Irenaeus."

He was licensed to preach in 1909 and ordained to the Protestant Episcopal Church at Indianapolis, Indiana, June 9, 1912. His Library experience was as Reference Assistant at the Newberry Library, Chicago, 1916 and Head of Book Selection 1917-1919; Custodian of the Wing Foundation in Typographical History, 1919-1931, Lecturer on History of Printing, University of Chicago, 1928-1931 and Professor of Library Science in the Graduate Library School of the University of Chicago since 1931, and later Professor Emeritus. He married Ruth Lapham June 20, 1920. xx He died March 28, 1953 at Alamance County Hospital of injuries received in an automobile accident near Burlington, North Carolina. At the time of his death he was Visiting Professor in the University of North Carolina.

His appraisal of Theological Education was written about 1918, and is in the Archives of Case Memorial Library.

xx He was assistant at St Paul's ch. Chicago 1938-1944
In 1918 a full & stimulating appraisal of the Th. Educ. which is in archives

In the March 1969 issue of "College and Research Libraries" there is an article on The Empirical Study of Reference in which Pierce Butler's definition of Reference is quoted:

"To Pierce Butler such definitions of reference as "the assistance given by the librarian to readers in acquainting them with the intricacies of the catalogue, in answering questions, and, in short of doing anything and everything...to facilitate access to the resources of the library," were invalid. To Butler such definitions were invalid in that they tended to define reference in the trivial circle as "what goes on in the reference room" and the reference room as "the place where reference work is carried on." Pierce Butler proposed that reference is "that process by which civilized man is able to obtain specific information at will by use of books which have been organized into a library." Butler suggested that reference is not performed solely by librarians and is not performed solely in reference rooms.

Pierce Butler edited The Reference Function of the Library, Papers presented before the Library Institute at the University of Chicago, June 29 to July 10, 1942. Chicago, University of Chicago Press, 1943.

Give list of books from Bulletin of 1953 No. 15; p 35:

WILLIAM ARNOT MATHER, 1874-1957

It is fitting that a proper memorial should be written on one of the oldest graduates of the Hartford Theological Seminary.

William Arnot Mather was born in New York City April 16,1874, the son of Charles Milton and Frances Mary (Mills) Mather, He prepared for college at the Chapin Collegiate Institute in New York and became an outstanding student at Princeton University. He received the Alexander Guthrie McCosh prize in his senior year, was Phi Beta Kappa, and graduated Magna Cun Laude in 1896. He received his theological training at the Hartford Theological Seminary, graduating in 1899, and receiving the William Thompson Fellowship for Post Graduate work, spending the years 1899-1901 at the University of Edinburgh and the University at Halle.

In 1900 he spent a month at Herr Tilly's Language School at Marburg with Lewis Hodous and John Trent, holders of the John S. Welles Fellowship. Here they brushed up on German. This helped them to take lectures in German at the University. After a month of this extensive study Mather and Hodous took a bicycle trip through the Black Forest and Switzerland, taking a German Doctor of Philology along with them, to help them with their German. After traveling to the Black Forest, Zurich, Lucerne "we reached the foot of the pilatus and began the ascent at 3 P.M....The next day we climbed Grosser Wcheidegg. Then with another guide we climbed the Eiger, taking the last thousand feet by steps cut in the icebut the view was one of the most superb that I had ever seen. The hills of the Black Forest looked islands in a vast cloud sea...Climbed another mountain opposite Mont Blanc, also the Eggishorn and the Grimsel Pass..." Mather continued on to Edinburg and Hodous to Halle.

"My five months' stay in Edinburgh was an exceedingly pleasant one. At the Unuversity I took a course...lectures by Prof Andrew Seth Pringle-Pattison on logic... All these professors were exceedingly kind to me...and I gained an insight into Scottish life. I must confess that the Curricula in the University , ,are not adopted to Graduate Study...(To C.D.Hartranft, April 15,1901.

Mather wrote to Lydia Capen, Fdb 26,1950: "In the spring of 1901 Lewis Hodous and I entered the University of Halle, securing room and board in the apartment of a shoemaker. The first bicycle trip we took through the town we were arrested by the police because we did not have a "legal Brake."A great deal of time was taken entering our names in various ponderous tomes. so we were both jail birds."

After his return from graduate study he became Acting Librarian of the Hart ford Theological Seminary Library1901-1902, and gave courses in Latin and Greek Paleography.

In his Seminary class were Alice Holmes, Grace Burroughs, Edward Sanderson. At a house-party in Coxsackie-on-Hudsom, a ttended by Lydia Sanderson, Alice Holmes, Grace Burroughs, Edward Sanderson, Edward Capen, William Mather, and Frank Burroughs June 13-24,1902 William Mather and Grace Burroughs announced their engagement.

He was ordained by the Presbyterian Church in New York City in May 1902 and was sent by the Presbyterian Board to Paotingfu, China before he could be married. In 1904 he returned to the United States and married Grace Burroughs on Aug 30, 1904. They sailed soon afterwards and arrived in November. 35 years were spent in in missionary work in China. Two sons were born to them: William Brewster, November 28,1910 at a time when the pneumonic plague was raging near Paotingfu. Richard Burroughs was born November 11,1913. Both boys became graduates of Princeton. William later studied at the Peking Union Medical College.

In 1929 while on furlough Colorado College conferred upon him the degree of Doctor of Divinity.

He wrote Dr Duncan Black Macdonald in 1930* "Two rather insistent calls from Theological Seminaries have come to m e but I have turned them down because I saw no one who could take over my country field which is the size of Connecticut, and second, because I have long been doubtful whether the regular theological seminary gives the training which the coming leaders of the indigenous church need. I thik far too much theory and far too little practical training is given in America and the conditions in China require a completely new orientation of religious training.

I have lamented the fact that I have had so little time for intensive study but the joy of preachingwhere Christ is not known, of seeing hungry and thirsty souls satisfied, of watching little centers of light spreading until other centers are kindled and the much longed for indigenous church really begins to emerge, is compensation enough for almost any loss..."

Grace Burroughs Mather died in China in February 19,1939 and was buried in the Martyrs' Memorial Cemetery at Paoting,China. Her husband carried on his work until the War drove him from China.

A great mountain climber he writes of his climb of 11,000 feet Mountain Wi Fai Shan,three times, once with Lewis Hodous, While he was waiting to preach the baccalaureate sermon at Colorado College he walked up the motor road to Pikes Peak, 14,109 feet above sea level,spending the night there and getting the magnificent sunset view of two or three hundred miles of the Continental Divide. That same summer he scrambled up the summit of Long Peak,14,255 feet,

After an almost fatal illness in Peking in 1940-1941 he was sent to the Philippines to recuperate,which he did so rapidly that he climbed Mt Santo Tomas 11 times,making a total of 33,000 feet. When he arrived at Berkeley,California, seceral years later,with sight seriously impaired,he climbed Grizzley Peak twenty two times making another total of 33,000 feet. At this time he was about 70 years old.

While in the Philippines in 1941, Dr Mather,his son Dr William Brewster Mather his daughter-in-law Edith Reed Mather and their three children were apprehended by the Japanese and interned for three years. First they were in Bibibid and in August 1943 were sent to Camp Holmes,five miles from Baguio. After repatriation he retired and made his home with his son in Princeton. William Brewster Mather's daughter was the first American baby born under Japanese captivity in the Philippines.

During the latter years of his life he was working on a phonetic dictionary for illiterate Chinese. In 1951 he wrote:"For four yearsI have been laboriously

printing from rubber type symbol by symbol a phonetic dictionary for illiterate Chinese. My Chinese writer who was born within 17 miles of my China home, writes in the corresponding Chinese characters. This job is finished as far as I am concerned, tho my writer still has to insert the Chinese in the last 60 pages."

His final letter to Lydia Capen (November 3,1954) states: "Please don't worry at all about my health. My operation took place just about the time of my 55th reunion. But by July I got to walking 3 or 4 miles a day in Princeton. Then in August I went to Mountain Rest and climbed over those beautiful Berkshire Hills from 6 to 12 miles a day. Since coming back to Princeton I have taken to my wheel again, riding through the countryside 8 miles or more every day. (Age 80)In World wide Communion Sunday I attended in Union Seminary a reunion of former attendants of the Peking Union Church and saw more Chinese missionaries (many of them dear friends) than I ever saw before in this country. The Union Church is now used by students in the PekingMiddle Schools and colleges, and is usually thronged by them for worship, Bible study, and prayer..."

He died at his son's house in Princeton, November 5,1957 at the age of 83, leaving his son, Dr William Brewster Mather on the medical staff of Princeton University, another son, Richard Burroughs Mather, Professor of Chinese Language and Literature at University of Minnesota, and 4 grand-children.

Elizabeth de W. Root

(Bulletin of the Hartford Seminary Foundation, no.27, May 1959, pp.42-45)

Forrest Musser (B.D 1932 STM 1933)

Forrest Musser, ~~while a student at the Hartford Theological Seminary,~~ after graduation from HTS lived in Winchester, Conn, and once a week he would come to my house, here on Farnham Road to take me to the Hartford Art School Evening class, ~~once a week.~~ On Collins St. This was a course in Life work, and it was most interesting. We had the famous Albertus Jones as instructor. We had one fat woman who posed for us and her figure was so terrible no one wanted to sketch her. The members would pretend they weresketching her, Mr Jones would look at our drawing, and then look at the model and pretend to criticise the painting! Mrs Musser was a ~~student in the~~ grad. of the Hartford School of Religious Education. Perhaps I attended the famous blueberry festival in Winchester.

In November 1970 he is to have an exhibit of his paintings in the Lounge of Mackenzie Hall. His pictures have hung in the many churches and public buildings. His canvases record his life in the church.. The Public Relations Office says "He is a charming and vital person, equally at home on the pulpit or balancing in his socks atop the PR Office couch to hang a painting. He has served parished in Portland, Conn., Winchester and Wakefield, Mass, before going to Turkey. At present he is minister of the Congregational Church in Leominster, Mass."

Seminary Displaying Paintings

The Rev. Forrest Musser, an artist and a minister, will have a month-long showing of his paintings beginning Sunday at the Hartford Seminary Foundation, 55 Elizabeth St.

A tea will be held from 3 to 5 p.m. Sunday in the seminary's MacKenzie Lounge to mark the start of his show. The Women's Board of the seminary will act as hostesses for the tea.

The Rev. Mr. Musser has chronicled his ministry with his paintings. His works reflect the different phases of his work and the places in which he has lived. He feels art can communicate in both the sacred and the secular world.

Counselling, inter-church work and pastorates in both rural and metropolitan churches have marked the Rev. Mr. Musser's career.

A native of Ohio, he has degrees from Bluffton College and the Hartford Seminary Foundation. He has specialized in the relation of art to religion and has taken art courses at Bluffton, Yale Summer School and the Art Student's League in New York City.

THE REV. MR. MUSSER

The clergyman has served pastorates in Rockville, in Winchester and Wakefield, Mass. and in Ohio. He and his wife later served three years at the American Collegiate Institute in Izmir, Turkey.

His paintings can be found in many churches, public buildings and homes throughout New England and abroad. He has exhibited his work in Massachusetts recently, in addition to serving as pastor of the Congregational Church of Christ in Leominster, Mass.

The Rev. Mr. Musser's show will be open to the public free of charge from Monday through November. The hours MacKenzie Lounge will be open are 9 a.m. to 4:30 p.m.

DOUGLAS HORTON - 1891- 1968

Douglas Horton was born in Brooklyn,N.Y. July 27,1891, the son of Byron and Elizabeth Swain (Douglas) Horton. He graduated from Princeton University in 1912,New College,Edinburgh,1912-1913 ahd BD from Hartford Theological Seminary in 1915,winning the Latin and theological prizes. Later he received his MA and Doctor of Sacred Theology from Harvard. He was ordained in Middletown,Dec 13,1915 and was pastor at the Plymouth Church,Hartford 1914 and assistant pastor at the First Church of Christ,Middletown,1915-1925,and Leyden Congregational Church, Brookline,Mass.,and the United Church of Hyde Park,Illinois. He taught at Newton Theological Institute,Chicago Theological Seminary and Union Seminary. He married Carol Scudder Williams,of Glastonbury,May 9,1916 and had three children, Margaret Huntington,1917, Alan Williams,1921 and Alice May,1924. He was Chaplain of the United States Navy,1918-1919. His first wife died and later he ma ried Mildred McAfee,former President of Wellesley College.

Dr Horton headed the Congregational Christian Churches as minister and secretary of the General Council from 1938 until his retirement in 1955. He led the denomination's negotiations with the Evangelical and Reformed Church which resulted in the formation of the United Church of Christ in 1957. He was also a leader in the formation of the World Council of Churches and the National Council of Churches in the U.S.A. He served on the WCC Centrak Committee and was chairman of its Faith and Order Commission. He was moderator of the International Congregational Council from 1949 to 1953.

He died August 21,1968 in St Louis Hospital,Berlin,N.H. after suffering a heart attack at his home in nearby Raldolph. He was 77. A memorial service was held on August 28 at the Gorham Congregational United Church of Christ,Gorham,N.H. At the time of his death he was consultant in theology to the UCC Council for Church and Ministry. He left his wife, a son,three daughters,a sister and 14 grandchildren.

JOHN BILLINSKY

Here is an amusing story about John and it may be greatly exagerated but still it is amusing. He had a room on the second floor and one day he wanted to take a shower. He turned on the water and promptly sat down in the shower and went to sleep! The water over-flowed and ran over the floor. To hear the description of that "flood" from a student who had his room on the floor below, adds to the humor of the incident. He was resting on his bed when suddenly he saw water coming through the ceiling and rushing all around him. His books and papers were floating all around. He rushed upstairs; found John asleep on the drain so the water could not run where it was supposed to go. He woke John up, called the janitor and much cleaning up had to be done.

* FRED ANDREWS

We had a tragic experience of a Ukrainian student who had a stroke, in his room and no one knew he was there. It was during the Spring vacation and he was supposed to have gone to New York City to visit relatives or friends. He did go but returned earlier than was expected. He went to his room and went to bed. In the night he had the stroke. He could not move. He knocked on the wall for help but no one heard him. I think he was there without any help over the week end. The janitor discovered him when he went into his room to take in clean bedding and towels. He was taken to the Hartford Hospital and died there a few days later.

WOMEN IN THE SEMINARY - Prize winners

Greek Prize

1895 Adelaide I. Locke
1903 Alice S.Browne
1907 Ethel Cutler
1913 Anna V. Rice
1926 Dorothy Van Wie
1928 Harriet Vardis Brown
1930 Ruth Mackensen
1935 Deborah Hunsberger Jeanette B.Thompson
1936 Esther Sausser
1937 Grace Calverley
1938 Clarine Coffin
1940 Helen Lyman
1944 Edith Preusse
1947 Marie Ferguson
1952 Fidelia Augur
1954 Calista Olds

Porter Ogden Jacobus Fellowship

1933/34 Elsie Fuller
1943/44 Naomi Foster

Mitchell Prize in Church History

1947 Edna Ward
1954 Calista Olds
1955 Frances Webster
1957 Evelyn King

Pulpit Reading Prize

1938 Carolyn Welch
1939 Mary E. Osgood
1940 Carolyn Welch

Hebrew Prize

1893 Adelaide Locke
1894 Mertie Graham
1897 Grace Burroughs
1900 Lilla Morse
1905 Ethel Cutler
1910 Amy Kellogg
1911 Anna Rice
1923 Dorothy Robinson
1924 Dorothy Van Wie
1926 Harriet Vardis Brown
1931 Elsie Fuller
1933 Ruth Brown Brooks
1935 Grace Calverley
1936 Miriam Brown
1939 Helen Lyman
1943 Judith Welles
1953 Calista Olds

WOMEN STUDENTS

Did you ever wonder when and why women were admitted to a Theological Seminary? It was on May 9,1889 that Dr Hartranft presented a resolution that was passed unanimously: Resolved that women desiring to prepare themselves for Christian teaching, the missionary field and religious work other than the pastorate be admitted to the regular, special and advanced courses of the seminary on same terms as the men on two conditions: 1st- Non residence in Hosmer Hall; 2nd -Applicants who need financial aid must be provided for with special funds." In the next month Mrs S.S.Ward invited a number of Hartford women to meet at her house and an Advisory Committee was constituted. The Hartford Theological Seminary, therefore, was the first seminary to admit women. The original School for Christian Workers (HSRE) in Springfield was authorized in March 1891 after "grave deliberation" on the part of the trustees, to admit women on the same terms as that of the men.

This agreement to admit women must have caused quite a commotion among the students - particularly the bachelors. There were many discussions and debates on the subject for they could not see why women wanted to study theology. At first the number of women students was small. It was easy to find accomodations for them in private families. Ada Underwood Ayres and Grace Holbrook Tewksbury were special students in the class of 1890 and therefore were the first women students. The first to graduate were Rebecca Corwin and Hannah Gilson of the class of 1893. They received the Bachelor of Sacred Theology in 1894, a degree created especially for them by the trustees. Rebecca, after receiving her Doctor's Degree at the University of Chicago,1909, taught Biblical History at Wellesley College,1905-1906,Methodist Training School,1909-1915, and Central College for Women,1915-1917 and Randolph-Macon Woman's College,1917-1920. Hannah graduated from Mt Holyoke in 1868; HTS in 1893 with Bachelor of Sacred Theology. She then became principal of the girls' boarding school at Stellenbosch, Cape Colony,1874-1883. Later she was under the ABCFM at Mt Silinda, Rhodesia,1896-1914. She died at Nashua,N.H. April 25,1924.

Adelaide Imogen Locke of the Class of 1895 was the first woman to receive the Greek and Hebrew prizes and the Bennet Tyler Prize in Systematic Theology. She was born in Bulgaria, and studied at Mt Holyoke. After graduation from Hartford Theological Seminary she became Professor of Biblical History at Wellesley College from 1896-1924. She died at Wellesley, Mass., May 8, 1924. She was considered by Dr Duncan Black Macdonald to have the most brilliant and original mind ever graduating from Hartford. Dr Macdonald wrote to his father, in Scotland, in 1894 about these women students:

> "I have a girl in my class. She is not so bad but still is not bright. It is curious what a difference in energy there is between the girls and the young men. They are much the more conscientious in their work and show absolute signs of interest. At any special point her eyes will flare up - she goes with life and interest what distance she can go... The best in Hebrew this year is a girl. The class on Job has started with three girls and three men. Whether Job or the girls was the attraction I don't know." Again in 1895 he wrote: "Did I tell you that one of the girls has begun Arabic? These girls are a comfort to teach. They do what they are told and they do it conscientiously and well. She is going to Syria. If she keeps it up she will astonish the natives when she gets there. It will be one missionary at least in the country with a tolerable training."

Another woman was said to preach better than any man in her class. She was Mary Bakewell of the Class of 1925. She also was the first woman minister of the Protestant Episcopal Church. Then there was Laura Huldah Wild. She came to the Seminary from Smith College, and after her seminary days she was ordained at Lincoln, Nebraska, Jan 25, 1901 and was pastor at the Butler Avenue Church, 1901-1905. After that she was Professor of Biblical Literature at Doane College, 1905-1910, Lake Erie, 1910-1917 and at Mt Holyoke, from 1917. Lydia Elizabeth Sanderson (1898) won the Latin prize at the Seminary and was Professor of Biblical History and Assistant Professor of Greek at Welles College, 1900-1904. While studying at the Seminary she lived in a small two family house on Hawthorne Street with other women students. Florence (Bell) Lovell told me that she lived at 16 Marshall St. in a small room on the second floor, at the front of the house. This was where Isabella Beecher Hooker lived the latter years of her life. On one side wall of the front hall was a large portrait of George Washington, and on the opposite wall

that of Isabella Beecher Hooker. When one entered the hall to call on Isabella she would be told by Isabella as she pointed to the pictures: "Here is the Father of our country, and on the other side is the Mother of our country! Years later this house became the home of Prof and Mrs Arthur Lincoln Gillett.

The first woman to receive the John S. Welles Fellowship was Harriet Vardis Brown, in May 1928. The Hartford Times reported: "Womanhood has risen to new honors in theology. For the first time in the history of the Hartford Theological Seminary a prize fellowship has been awarded to a woman, the John S. Welles Fellowship representing monetary value of $1,800 and awarded every two years to a student, senior, of high academic study, for graduate study in other institutions!" She married a HTS graduate, Joseph Schwager.

HARTFORD SEMINARY FOUNDATION AND HARTFORD, 1921 - 1971

50 years of growth/

Looking back over these fifty years (1921-1971) it is interesting to note the great changes that have taken place in buildings, student enrollment, faculty, curricula, commencements and student life. In 1921 we were on Broad Street and the only buildings we had were: Hosmer Hall, Museum, Library, a gymnasium in back of Hosmer Hall and the old Farmington Avenue Hotel on Farmington Avenue which was named Reed Hall. This building housed the offices, dormitory, dining room and kitchen, of the School of Religious Pedagogy. Most of the women students lived here but there was a wing in Hosmer Hall for married students.

We had three schools: Hartford Theological Seminary, H artford School of Religious Education, and the Kennedy School of Missions, with separate offices and deans. Classes were held in Hosmer and Reed Halls, and the social life took place in the social rooms of these two buildings, until we moved to the present campus in 1924-1926. Mackenzie Hall was opened in 1924 and the other buildings, Library, Hosmer Hall were occupied in 1926 with the dedication in 1927. These three schools were merged into one Foundation with one office and one Dean in 1960.

The Seminary had no tuition in 1921 and board was $225 a year. The tuition for HSRE students and KSM was $50 a year with board $150; rooms were $50 to $70 a year. In 1971 tuition was raised for all students $375 a semester; room and board $525 a semester. Other expenses were : Registration $10; Admission Fee $15; Medical $6.00; Student Association $15 a year; Library usage fee (refundable) $25; Graduate fee $10, Average cost for single students $3,200 for 9 months; Married, $3,000 plus $160 for first child and $470 each additional child.

Meals were served in the separate dining rooms of Hosmer and Mackenzie, until 1934 when all students ate in Hosmer Hall. Later a new change was made. The dining room became the Auditorium where lectures and alumni gatherings etc were held, and the dining room was moved to the basement and became a cafeteria.

The Faculty ,1921-1926, from Broad Street days and into the present campus, have all died, andmany of these had an income of their own and were not dependent on the HSF for support. We occupied the buildings on Prospect Street, 1865 - 1880 and the last building to remain standing was used as an Annex for the Hartford Public Library as the Children's library. This was torn down to make room for the Avery Memorial. Between the old library and the Wafsworth Athenaeum was a staircase that I was told belonged to the Austin Dunham House which was located on Prospect Street. Between 1834 and 1878 only one graduate, Nahum Gale, '48 became a member of the teaching staff. The custom before that date was to call men with long pastoral experiences. The average age was 44, but after the coming of Chester David Hartranft the policy was changed to the age of 36. Most of these men lived in the neighborhood of Gillett, Marshall, Niles, Forrest, and Woodland Streets. In the beginning the Seminary owned Real Estate at 1468, 1469, 1470, 1476, 1478, 1493, 1495, 1501, 1542 - 1544, on Broad Street; 78 Flower Street, 2, 4, 8, Queen Street; 21 and 51 Farmington Avenue; 16 and 18 Owen Street; 57, 82 and 86 Gillett Street; house at the corner of Broad and Hopkins Streets and a place called Cornwall House. Prof. Paton lived at Nook Farm, on Forrest Street; Jacobus at Woodland Street; Macdonald and Ananikian lived on Sigourney Street; Thayer owned his house on Gillett Street; Merriam lived in an apartment on Asylum Avenue until he moved to Vernon Street, near Trinity College.

The old houses on Broad Streetoccupied by the HSRE School were torn down to make room for the new Hartford High School and the girls moved to Reed Hall. In 1970 this high school was removed to make room for the new I-84highway. At the same time down came the Case Memorial Library. Hosmer Hall became the new Y.W.C.A. with lunch room quarters. The Rossia Insurance Company on the corner of Broad and Farmington Avenue was faised and I believe the lot is to become the new Y.W.C.A. building. The old one is no more. In taking down the Rossia Insurance Company they saved the iron bears that were on the front.. . The lot for the old YWCA building was wanted for the Trumbull Street Re-Development area.

The land at the corner of Niles and Gillett Street are now occupied by modern apartment houses, Another apartment house is in Dr Thayer's beautiful garden on Gillett Street. Prof Mitchell's house on Gillett, is still standing but is an office building. The new Hartford Public High School moved into Forrest Street and most of the house there have been removed. Nook Farm now is reduced to to the home of Harriet Beecger Stowe, Mark Twain's House, the Mark Twain Center where there are exhibits of the inhabitants of Nook Farm, and where books written by them can be purchased. The house of Willie O. Burr, which Miss Katherine Day purchased,houses Miss Day's Library and MSS and books of the Stowe,Beecher,Hooker families and the Seymour Day Memorial Library and Historical Foundation..

Now the HSF has been described as an ideal labaratory for learning because it has all the problems of the big city, but has better resources than many large cities. It makes its mark in the community and the world. "It is a fully accredited graduate school; interdenominational containing Roman Catholic,Orthodox Protestant Christians as well as Jewish,Hindu and Muslim scholars; the student body is also ecumenical with 25 Protestant denominations.

When the Rev.Samuel Riddel of Glastonbury gave the address at the laying of the corner-stone of the Theological Institute of Connecticut, May 13,1834,he said: "We are acting not only for Connecticut but for New England,for America and the World." This is used today in one of the HSF Publicity folders.

Throughout the years of the Seminary's history there have been many celebrations. Its Semi-Centennial was held in 1884 with Dr William Thompson giving the Historical Address. The Seminary had moved from Prospect Street in 1878 where it had held classes for thirteen years, to its new home on Broad Street. The number of faculty members increased as well as the student enrollment. President Hartranft had been elected the second President in 1888 and there was great rejoicing over the 75th anniversary in 1910, with Waldo Selden Pratt giving its historical address. Dr Hartranft had experimented with the idea that certain schools might be established beside the Theological School. Two experiments with a Sociological School and a School of Music failed of the necessary funds but two years before his resignation he was approached by Prof Edward H. Knight who inquired about the possibility of bringing the Bible Normal School at Springfield, Mass., to Hartford, and in 1908 the move was made.

For its Centennial Celebration it was decided to publish a volume of the history of these 100 years and the work was done by Prof. Curtis M. Geer, and published in 1934. Dr William Mackenzie, then President, gave an address "The Hartford Seminary in Retrospect". The celebration took place on Wednesday October 17, 1934. By invitation of the Faculty of the Seminary and the Trustees of the Hartford Seminary Foundation delegates from 75 other institutions of learning were present, and joined the faculties of the three schools of the Foundation in a colorful academic procession. The weather was ideal and many alumni, members of the Pastoral Union, and other friends shared in the exercises. The occasion afforded pleasant opportunity to see the new buildings which were dedicated in May 1927. The informal greetings at the luncheon were cast in a lighter vein filled with personal reminiscences. There was a pageant in the evening where important events were portrayed by members of the faculty and student body.

The celebration started at 10*30 A.M. at Immanuel Congregational Church, with an organ prelude; academic procession; service of praise and thanksgiving led by Dr. Rockwell Harmon Potter. This was followed by two addresses: "Hartford Seminary in Retrospect" and "Hartford Seminary students through a century" by Elmer E.S. Johnson.

Luncheon was in Hosmer Hall. There were greetings from Yale Divinity School, Princeton Theological School and from the alumni. Addresses by Robbins W.Barstow and John R.Mott were given at Immanuel Church at 3 P.M. Then came the evening pageant at the First Methodist Church. This was called "Forward Remembering" and was written by Marjorie Mackenzie and directed by Prof.Edna M.Baxter. Those who took part in this pageant and the roles they played.were:

Albert Lenz - Timothy Gillett
Philip Rose - Samuel Spring
Charles Stipek - Cyrus Yale
Kendrik Grobel - William Thompson
Hornell Hart - Chester D.Hartranft
George Owen - James B.Hosmer
Lydia S.Capen - Mrs Cooley
Amy Welcher - Maria Thompson
Mary Twinem - Harriet Gilson
Edward Perry - Alfred Perry
Alexander C.Purdy - Edward H. Knight
Elmer Cook - Melancthon Jacobus
Gibson Daniels - James Barton

In 1910 the HSRE celebrated its 25th year at commencement time. At the alumni luncheon Dr Rockwell Harmon Potter gave the anniversary address on the theme "A pastor's view of Religious Education." Dean Melancthon Jacobus declared that "the seminary would not know what to do without this school. The School should never be deprived of its independence and individuality and the Seminary did not wish to take anything from it...There was no education in the world that did not get its power from religious education." In 1935 it had its 50th anniversary, and in 1960, its 75th anniversary.

Kennedy School of Missions founded through Mrs J.R.Kennedy's gift in 1911 had its 25th celebration in 1936 and in 1961 it celebrated its 50th year. A brief history of the past 25 years was written by Prof.Flora Shepard which was published in the Hartford Quarterly, vol.2, no.1, Fall 1961, pp.69-73. Miss Shepard wrote: "Mrs Emma Baker Kennedy also set up a fund from which the income was to help missionary students in need, and another fund by Charles Edward Price, in memory of his wife, and another created by Mrs Martha Walter, the Howard Walter Fund to aid students from India; The

Mary Wolcott Barstow Memorial Fund to provide help for students in preparation for service abroad. Other scholarships added as grant-in-aids were The Steggerda Scholarship, Henry Barrows Reed Scholarship, the Capen Fund, the Schwenckfelder, and many others. The KSM had many students not supported by mission boards. In the Madras and Post-Madras conferences the emphases were accepted that were laid down by the KSM, but the trained world Christian leadership could not always carry on where it would be, in the uncertainty of the war years, when travels abroad were uncertain. Awareness of the closing in of areas brought shifts in area needs. As the gates were shut in the Far East, the Mission Boards sent a greater number to India, to Africa and Latin America. When in 1954 it was found difficult to be admitted to India, more were sent to Africa, and Southeast Asia could begin to receive the attention long overdue.

"World conditions made intensifying program of area studies. The Carnegie Corporation of New York made a grant in 1952 of $15,000 a year for the following five years, and an increased grant in 1957 of $24,000 a year for the next five years. Through these grants it was possible to arrange four sabbatical field trips between 1952 and 1959. Dr Parsons went to Africa to study the work of former students. He met and discussed with 92 former students. Dr Mohlfeld did Literacy work in Iran, under the Near East Foundation. Dr Pitt returned to India; Dr Leser travelled beyond the borders of Northwest Africa to Tanganyika and North West Belgian Congo, with short stops in Northern Rhodesia, Southern Belgian Congo and Union of South Africa. He learned about farm methods. Dr Paul made a study tour of changes in 11 countries of Central and South America.

"Six conferences have been held with aid from the Carnegie Grant: May 1952, Islam at Mid-Century; May 1953 Statesmanship in Africa- Present Day demand upon the Christian Movement; May 1954, "Americans in India"; May 1955, "Toward the Understanding of Latin America"; May 1957, "A colloquium on Inter-religious Relationships"; Oct 1959, "The inter-relationships of Philosophy and Theology and their relevance to the Cultures of Latin America." Five of the papers on "Statesmanship in Africa" and

"Toward an understanding of Latin America" were published in "Civilizations" and those on "Inter-relationships of Philosophy and Theology" were published in Nueva Democracia." The Carnegie Grant provided teaching fellows in four departments: Arabic and Islamics, India, Africa and Anthropology. There were nationals from Egypt, Syria, India, Pakistan, Union of South Africa, Angola, Nigeria, Ghana and Liberia.

The KSM moved into its own building in 1955. When Mrs Gillett and other members of the Gillett family gave money in memory of Prof Arthur Lincoln Gillett, Gillett Hall was built. The Soundscriber donated by G. Walter Bissell was set up andm many listening devises were added to the Bissell Linguistic Laboratory. The large auditorium on the second floor became the home of the Missionary Museum.

With a grant from the Wenner-Gren Foundation for Anthropological Researcg Prof. Leser went to Germany, in 1955, to participate in the international sessions on Agrarian Anthropology. Dr Parsons received a furlough award to direct for 1955-1956 a research project at the Gold Coast, and Dr Gleason, under the Rockefeller Foundation taught linguistics in Deccan College, Poona, India, from 1956-1958.

ACCREDITATION BY NEW ENGLAND ASSOCIATION OF COLLEGES AND SECONDARY SCHOOLS

In a letter addressed to Dr. James Noah Gettemy, President of Hartford Seminary Foundation, Dec 14, 1970, Miss Rosemary Pierrel, Dean of Pembroke College and Chairman of the Commission on Institutions of Higher Education, it was stated that "at the 85th Annual Meeting of the New England Association of Colleges and Secondary Schools, Inc., held in Boston on December 4, 1970. The Hartford Seminary Foundation was elected in membership in the Association as a specialized institution for a period of three years." This means that the seminary has a dual accreditation as it has been accredited for over eleven years by the American Association of Theological Schools, the established agency for accrediting graduate professional schools of religious studies. This new accreditation is of particular importance because of the growing number of graduates seeking secular positions.